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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1861.

ART. I.—DR FAIRBAIRN'S TYPOLOGY.*

IN the January Journal for 1852, we reviewed Dr Fairbairn's Typology, and pointed out what we regarded as errors in it.† Dr Fairbairn, in his third edition, refers to the review, and in a tone that bespeaks offence; and the expedients to which he resorts to depreciate it, indicate a measure of irritation quite unfavourable to his candour and prudence. We regret that he should thus derogate in a degree from the estimate we had formed of him. Our criticism was not only courteous, but forbearing and generous. We indulged in no personal reproaches. So far from it, we spoke of him in terms of commendation, and expressed as appreciative and honourable an estimate of a considerable part of his work, we believe, as it has drawn from the pen of any of his friends. In contrasting him with another class of writers, our language was: "He is a candid and dignified inquirer after truth; he displays a large acquaintance with the Scriptures, conducts his discussions with learning and tact, and presents, on many themes, just and lofty views." And we said of the first half of his second volume, "It might appropriately be entitled, 'The Great Truths and Principles

* The Typology of Scripture, Viewed in Connexion with the Entire Scheme of the Divine Dispensations. By Patrick Fairbairn, D.D., Professor of Divinity, Free Church, Glasgow. In two volumes, from the third Edinburgh Edition. Philadelphia: William S. and Alfred Martien. 1859.

† The following article is a reprint from the April number of the *Theological and Literary Journal*, edited by Mr Lord of New York. The ability, learning, and Christian vigour of this periodical recommend it to all students of prophecy.

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Set Forth and Exemplified in the Deliverance of the Israelites from Egypt, and Institution of the Mosaic Law;' and contemplated in that relation, his discussions are, in the main, highly interesting. In the remainder of the volume he treats of the types of the Mosaic ritual, and generally with judgment and learning. The truth and beauty of the views he presents on several of the topics he there discusses, excite surprise at his errors on other branches of the subject." Our animadversions were directed exclusively against his theory; our statements in regard to its principles and import were verified by adequate proofs; and our characterisation of its errors expressed in no stronger language than truth justified and demanded. He, however, arraigns it as harsh, contemptuous, and abounding with misrepresentations:—

"As an article containing an elaborate review of the first edition of the Typology, and endeavouring to overthrow the views maintained in it as a 'monstrous scheme, not only without the sanction of the Word of God,' but 'one of the boldest and most effective contrivances for its subversion.' This certainly is strong language, yet it is only a fair specimen of the harsh and contemptuous phraseology which pervades the article, and which too commonly characterises both the pen and the school of the writer. We have no intention of taking any particular notice either of these, or *the palpable misrepresentations* with which they are not unfrequently accompanied. We mean simply to examine the grounds on which the reviewer principally rests his opposition to our typological principles, and succeeds so entirely to his own satisfaction in cutting off much from the typical category in Scripture that we hold to belong to it. So far as we know, the subject has nowhere been so fully argued from the same point of view."—Vol. i., p. 37.

Had Dr Fairbairn informed his readers what the element is of his scheme in respect to which the expressions he here quotes were employed, they would have seen that they are altogether warrantable and appropriate. To have characterised it less strongly, as subversive of the Divine Word, would have been unfaithfulness to the truth. For the branch of his theory in reference to which they are employed, is the doctrine that the prophecies of the Old Testament that remained unfulfilled at Christ's glorification, were completely changed in their meaning by that event, and became predictions, or types rather, only of things of a wholly different order, and purely spiritual. Thus he said:—

"From the moment Christ was glorified, as the temple and Jerusalem lost their original character, and were no longer the one the proper dwelling-place of Jehovah, the other the chosen city;—the Jerusalem and temple in this sense, then rose heavenward with its Divine Head, waiting the time of restitution, *it is in that higher region, or in the history and destiny of the New-Testament Church, that we are to look for what yet remains to be fulfilled of such predictions.*"—Vol. i., p. 510.

"At the very time Daniel was foretelling the desolation that was to come over the material temple, he was intimating the consummation of a new and

higher one. And speaking *as he does of the Church, in language plainly adapted to the material temple—presenting the spiritual idea under that type and form, he teaches us how to understand such language when used elsewhere ;* in other words, *he confirms the principle of interpretation, that* WHEN *future things are predicted* IN THE SHAPE OF PAST AND EXISTING THINGS, *it is the reproduction,* NOT OF THE OUTWARD AND LITERAL FORM, *but of* THE INWARD AND ESSENTIAL IDEA, *that is to be expected.*"—Vol. i., p. 513.

The law of interpretation he advances thus is, that after Christ's glorification, no predictions of things such as already existed are to be construed as to have their fulfilment in the things they literally foreshew, but only in the inward and essential idea; that is, on his theory, the spiritual things of which those literally predicted are supposed to be types.*

What, then, are the things predicted in the Old Testament under the shape of things already existing, the signification of which, according to Dr Fairbairn, was changed in that manner? Among them were:—1. The renovation of the mind; for that had already been accomplished in thousands and millions of instances. 2. The destruction of Jerusalem and the temple, the discontinuance of the sacrifices and oblations, and the dispersion of the Israelites by the Romans, Dan. ix. 26, 27. 3. Their continuance in exile and the desolation of their country till the second coming of Christ, Dan. ix. 27. 4. The domination of the powers denoted by the ten-horned beast over the nations of Europe down to the time of Christ's second coming, Dan. vii. 7–14. 5. The apostasy of the Gentile Church under the dominion of those powers, and in connexion with them, Dan. vii. 8, 11, viii. 9–12, 23–26. 6. The persecution of the true worshippers by that apostate Church, Dan. vii. 20–25. 7. The judgment, at length, and destruction of the powers symbolised by the wild beast, Dan. vii. 9, 11, 22, 26. 8. The second coming of Christ, and assumption of the sceptre of the world, Dan. vii. 13, 14, 27; Zech. xiv. 5, 9; Isa. ii. 2–4, 10–21; Matt. xxvi. 63, 64. 9. The restoration of the Israelites to their land, Isa. xi. 10–16; Jer. xxxiii. 10. The concurrence and co-operation of the Gentiles in their return, Isa. lxvi. 19, 20. 11. The gift to the Israelites universally of a new heart and a new spirit, Jer. xxxii. 37–44; Zech. xii. 9–14, xiii. 1. 12. The restoration of their land from desolation to fertility, Isa. xxxv. 1–10, xli. 17–20. 13. The conversion of all nations and submission to Christ's sceptre, Dan. vii. 13, 14, 27. 14. The resurrection of the holy dead and reign with Christ, Dan. xii. 1–3, vii. 13, 14, 27. 15. The creation of new heavens and a new earth, Isa. lxv. 17–25. 16. The pouring out

* Or rather, according to the Arminian scheme of *contingent* or *conditional* prophecy, (which Dr F. holds) no prediction *needs to be* fulfilled at all.

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of the Spirit on all mankind, and gift to them of miraculous powers, Joel ii. 28–32. We might add a great number of others; but these are enough to test Dr Fairbairn's doctrine. Now, according to him, at Christ's glorification those prophecies lost all their original and proper meaning, and became predictions of wholly different, and merely analogous things of a higher nature; so that we now have no revelation in them respecting the civil rulers of the Roman empire, the destruction of Jerusalem and the temple, the discontinuance of sacrifices and the dispersion of the Israelitish people, the apostasy of the Gentile Church, the persecution of the saints by that apostate power, its judgment and destruction, the second coming and reign of Christ, the restoration of Israel, the conversion of the Gentiles and Israelites, the resurrection of the holy dead, or the redemption of the world. Not a whisper is uttered by them on any of these subjects. They relate only to different, higher, and more spiritual events. But can anything be more unwarrantable?

In the first place, it is wholly groundless and arbitrary. He alleges no proof of it, nor could he. There is nothing in the prophecies themselves, or the principles of the Divine government, to authorise such an assumption.

In the next place, it is confuted by the fact that a large part of those predictions have been literally fulfilled since Christ's ascension; such as the destruction of Jerusalem and the temple, the dispersion of the Israelites among the Gentile nations, and in the exact manner foretold by Daniel, ix. 26, 28; Matt. xxiv. 15, their continuance in exile to the present time, the rise and domination over western Europe of the civil rulers symbolised by the ten-hôrned wild beast, the apostasy of the Church, and conversion of itself into a civil power, its persecution of the saints, and the pouring out of the Spirit and bestowment of miraculous gifts on the day of Pentecost, (Joel ii. 28–32; Acts ii. 16–21.) This last is expressly declared by Peter to be in fulfilment of the prophecy of Joel; and the siege and desolation of Jerusalem, it is foretold by Christ, were to be in accordance with the prediction of Daniel, Mark xiii. 14; and all the others are equally accomplishments of the predictions in which they are foretold. Will Dr Fairbairn venture to deny it? Could he offer a grosser contradiction to truth and common sense? If these exact fulfilments of those prophecies, comprising the agency of so many millions of beings, and extending through so many ages, are not accomplishments of them, is it possible to prove that any events are accomplishments and verifications of the predictions in

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which they are foreshewn? May it not with as much reason be denied that the incarnation, death, burial, and resurrection of Christ are verifications of the predictions of those events, and the whole system of prophecy be at a stroke overthrown?

In the third place, it is impossible that this theory can be true, inasmuch as many of these predictions cannot denote a higher class of events than those which they directly foreshew, they being themselves of a purely spiritual nature. Such is the effusion of the Spirit foretold by Joel, on the day of Pentecost, and communication of miraculous gifts. Can anything be more spiritual than the Holy Spirit himself? Such is the conversion of the Israelites and Gentiles. Such also, on the other hand, is the apostasy of the Church to a false worship, and attempt, by persecution, to put an end to the true homage of God. Is there any higher grade of sin; any more impious apostasy from God than that?

In the fourth place, some of these prophecies are made through the medium of symbols, and therefore cannot be spiritualised. The events foreshewn must be taken to be those which the symbols directly denote; not something beyond, supposed to be symbolised by those symbolised events. That were to make the things prophesied, not the events foreshewn, but only the symbols or media of foreshewing a still different set of events; which is not only unauthorised, but would divest the predictions of all certainty. For who could prove that the second series of events, thus supposed to be foreshewn, were not themselves also but the media of foreshewing a still remoter one, and so on interminably? If the prophecies were supposed to be framed on such a principle, no one could ever know that he had at any stage in a series reached the events that were the true and ultimate objects of prediction.

In the fifth place, if the prophecies of the Old Testament have lost their original and genuine meaning, and are now to be interpreted on the principle Dr Fairbairn asserts, then no one can shew that those of the New Testament are not also subject to the same law of construction. It is incredible that they are not. For many of them are predictions of identically the same events as those of the Old Testament; such as the destruction of Jerusalem and the temple, the career of persons denoted by the wild beast, the persecution of the true worshippers on the one side; and on the other the second coming of Christ, the resurrection of the dead, the effusion of the Spirit on all mankind, the conversion of all nations, the endless life, glory, and reign of the saints. If the prophecies of these events in the Old Testament do not foreshew what they na-

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turally denote, but only a different class of occurrences, how can it be proved that the predictions of the New Testament are not to be interpreted by the same law? What consideration could be alleged against it, that would not be equally applicable to those of the Old Testament? The principle thus strikes from us every certainty derived from the Word of God in regard to the future. There is not a prediction or promise left that assures us of that, which, according to the laws of language and symbols, it denotes. We have no testimony from God that we are to exist for ever. We have no certainty, we have not even a hint, that any forgiveness and acceptance are provided for us through the blood and righteousness of Christ. We have no indication that we are to be judged. We have no pledge of a resurrection. We have no knowledge of the purposes of God on any subject. The Bible is turned into an inexplicable enigma, a gorgeous mockery, and God and ourselves wrapt in unmitigated darkness.

Such is a single branch of the system which we characterised by "the phraseology" Dr Fairbairn denounces as "harsh and contemptuous," and attempts to brand with the discredit of "palpable misrepresentation." We need not appeal to the intelligence and conscientiousness of the reader whether our judgment of his system is not just and fitly expressed. What scheme ever deserved to be branded as monstrous, if this does not? Of what theory could it be truthfully said, if not of this, that "instead of having the sanction of the Word of God, it is one of the boldest and most effective contrivances ever devised for its perversion?" That sentence and its terms are simply expressive of a fact; not exaggerative and harsh. They are the utterance of truth and sobriety, not of misrepresentation or contempt; and they should have roused him to a sense of his responsibility, and prompted him to a reconsideration of the subject, and correction of his mistakes, instead of provoking him to resentment. It makes a very unfavourable impression, that in the presence of this overwhelming demonstration of the error of his theory, in place of recalling it in a spirit of rectitude and meekness, he attempts to veil its revolting character by an unjust assault on us. That he felt *the unanswerableness of our objections seems to be indicated by the exclusion from his last edition of the passages in reference to which we employed the sentences he so strongly resents,* and reduction of the appendix from which they were taken from more than sixty pages to four. Why did he not erase the doctrine, instead of simply expunging the parts on which we founded our objections?

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But he attempts to evade our criticism by questioning the views we present of the nature of types:—

"The process of cutting off much from the typical category in Scripture that we hold to belong to it, indeed is a comparatively easy one. The reviewer first sets forth a delineation of the nature and characteristics of a type, so tightened and compressed as to admit of nothing but what pertained to the tabernacle-worship, or the propitiation and homage of God; this in his judgment embraces the entire sphere of the typical. And having thus oracularly settled the chief point (for he seems to think anything in the shape of proof quite unnecessary), it becomes an easy matter to discard whatever else may be called typical; for it is put to flight the moment he presents his exact definitions, and can only be considered typical by persons of dreamy intellect, who are utter strangers to clearness of thought and precision of language. In this way it is possible, we admit, and also not very difficult, to make out a scheme and establish a nomenclature of one's own; but the question is, does it accord with the representations of Scripture? And will it serve in regard to these as a guiding and harmonising principle? We might, in a similar way, draw out a series of precise and definite characteristics of Messianic prophecy—such as that it must avowedly bear the impress of a prediction of the future—that it must, in the most explicit terms, point to the person or times of Messiah—that it must be conveyed in language capable of no ambiguity, or double reference—and then, with this sharp weapon in our hand, proceed summarily to lop off all supposed prophetical passages in which these characteristics are wanting—holding such, if applied to Messianic times, to be mere accommodations originally intended for one thing, and afterwards loosely adapted to another. The rationalists of a former generation were great adepts in this mode of handling prophetical Scripture, and by the use of it dexterously got over nearly one-half of the passages which, in the New Testament, are represented as finding their fulfilment in Christ. But we have yet to learn that by so doing, they succeeded in throwing any satisfactory light on the interpretation of Scripture, or in placing on a Scriptural basis the connexion between the Old and the New in God's dispensations.

"How closely the principles of Mr Lord lead him to tread in the footsteps of these effete interpreters will appear presently. But we must first lodge our protest against his account of the essential nature and characteristics of a type, *as entirely arbitrary, and unsupported by Scripture.* The things really possessing this character, he maintains, must have had the following distinctive marks: They must have been specifically constituted types by God; must have been known to be so constituted, and contemplated as such by those who had to do with them; and must have been continued till the coming of Christ, when they were abrogated or superseded by something analogous in the Christian dispensation. These are his essential elements in the constitution of a type; and an assertion of the want of one or more of them forms the perpetual refrain, with which he disposes of those characters and transactions that in his esteem are falsely accounted typical. *We demur to every one of them in the sense understood by our opponent, and challenge him, or any other person, to produce any Scriptural proof of them, as applying to the strictly religious symbols of the Old-Testament worship, and to them alone. They were not specifically constituted types, or formally set up in that character, no more than such transactions as the deliverance from Egypt or the preservation of Noah in the deluge, which are denied to have been typical. In the* MANNER *of their appointment, viewed by itself, there is no more to indicate a reference to the Messianic* FUTURE *in the one than in the other. Neither were they for certain known to be types, and used as such by the Old-Testament worshippers. They unquestionably were not in the time of*

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our Lord; and how far they may have been at any previous period, is a matter only of doubtful speculation, but nowhere of express revelation. Nor finally, was it by any means an invariable and indispensable characteristic, that they should have continued in use, till they were superseded by something analogous in the Christian dispensation."—Vol. i., pp. 37–39.

He thus denies that these are characteristics even of the types of which we affirm them, and challenges us "to produce *any* scriptural proof of them as applying to the strictly-religious symbols of the Old-Testament worship, and to them alone." How inconsiderate he is in this challenge will soon appear. That the reader may see fully what the points are which we maintain, we re-state the definition—omitted by Dr Fairbairn—we gave of the office of a type, and its distinguishing characteristics.

The peculiarity of a Mosaic type was, that it was a substitute in the place of something else, as an object of action or contemplation to the worshipper, so as to be the medium of his manifesting by acts in relation to it the faith and affections which he was required to exercise toward God directly in respect to that for which the type stood—and the medium of manifesting *to him* the truth or reality of that, on God's part, which the type represented. Thus, a sacrificial lamb was a substitute or representative of a true expiatory sacrifice, in his acts toward which, on the one hand, the worshipper expressed the faith and affections which he was required to exercise toward God, as promising pardon and redemption; and through which, on the other, there was a manifestation *to him* of the grace that was promised in connexion with the sacrifice. It was a type, therefore, in both relations. The slaying of the victim, the sprinkling of the blood on the altar, and the burning of the body, were typical of the offering of Christ on the cross; and the effects to the offerer typical of the effects of Christ's sacrifice to the believer. In some of his relations to the types, the worshipper was thus active, as in presenting the victim, and placing his hand on its head; in others he was a mere spectator, as of the slaughter and offering of the victim; and in others still, he was the object of agency, as when sprinkled with blood or with water.

Types had the following characteristics:—1. They were not naturally types, or types by virtue of their constitution, but owed their office entirely to God's appointment.

2. They had no inherent value, but were mere substitutes for other things that are naturally efficacious.

3. They were known by the worshipper to be instituted by God; and it was the office of the priests generally to exert a

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portion of the acts that were enjoined respecting them, and to witness and direct those which the worshipper was to exert.

4. They were not prophetic. It was essential, in order to their use as types, that that for which they were substituted, or that of which they were the medium, should be known before, in order that they might be used in reference to it. If a sacrifice was made as a representative of a different sacrifice that was to be offered by the Messiah, that such a sacrifice was to be offered must have been known, in order that the representative sacrifice might be presented as a type of it. If the life of the victim was presented by the offerer as a substitute for his own, it must have been known that God had appointed it as such a substitute. If it was offered as a medium of obtaining forgiveness and favour, it must have been known that God had instituted it as a condition and medium of those benefits. Instead of being, therefore, like a vision, the means of a new revelation, they were only the means of manifesting or exemplifying truths, effects, or purposes that had already been revealed.

5. They were of four great classes—agents who exerted typical acts, as the priests; objects of typical acts, as the victim, the offerer, the altar; typical acts, as slaying the victim, sprinkling the blood, burning the body; and effects, as atonement and cleansing.

6. They were employed on the principle of analogy, each one representing things of an order corresponding to itself; agents denoting agents, acts representing acts, and effects standing for effects. Thus the sacrificial priests represented Christ in a corresponding sphere, as offering himself a sacrifice. The altar stood in place of the cross; the victim offered on the one was the representative of Christ crucified on the other. The blood of the victim represented Christ's blood; its effect on the worshipper for whom it was offered, the effect of Christ's blood on the believer; and the holy of holies, into which the high priest entered yearly, and presented the blood of the great sacrifice, typified the visible presence of God in heaven, where Christ ascended and presented His blood.

7. The types were superseded on the institution of the Christian system by the things which they typified, and have no place in the worship of the Church.

8. They were all comprised in the tabernacle, its furniture, the priests, the various victims and oblations, the acts exerted in the offerings, and their effects, or other parts of the Mosaic institute; and their whole sphere and use was in that worship, or the recognition, propitiation, and homage of God.

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Such is the view we presented of the characteristics of types, and the office they fill; and it is of its leading elements, in reference to the tabernacle, the priests, the sacrifices, the ritual, and other institutes connected with them, that they were expressly appointed by God as types, that they were known to be types by the worshippers, and that they were superseded at the institution of the gospel,—that Dr Fairbairn denies that we have any scriptural authority. No task, however, can be easier than the verification of those points to which he challenges us:—

I. They were all expressly appointed by God. No one will have the rashness to dispute this. They are all specifically named in Exodus, Leviticus, and Numbers, and the most minute directions given in regard to their nature, their consecration, and the offices they were to fill. Thus the tabernacle and all its furniture were prescribed, and Moses was furnished with exact models after which they were to be formed. "Moses was admonished of God when he was about to make the tabernacle; for see (saith he) that thou make all things according to the pattern shewed to thee in the Mount," (Heb. viii. 5; Exodus xxv., xxvi., xxvii.–xxxv., xxxviii.,) where all the materials of which the tabernacle and its principal furniture were to be formed, and the shapes they were to receive, are designated. In other chapters equally explicit commands were given in respect to the other utensils of the sanctuary, and the altars and courts, (Exodus xxx., xxxi., and other passages.) The priests also were designated by name, and solemnly inducted into their office, and detailed specifications given of their dress, and the modes in which they were to slay and offer the sacrifices, and perform the various services of the tabernacle. "No man taketh this honour unto himself, but he that is called of God, as was Aaron," (Heb. v. 4.) See Exodus xxviii., xxix., xxxix., xl. The sacrifices and oblations, in like manner, were indicated with the greatest exactitude, the modes in which they were to be offered, and the disposition that was to be made of such of them, whether parts or wholes, as were not consumed on the altar, (Lev. i.–xvi., and other passages.) Thus all things pertaining to the tabernacle, the priests, the sacrifices, the offerings, and the sacred services, were expressly instituted by God, and owed to Him the office they filled.

II. They were all also expressly appointed as types of other and higher things in the work of Christ, and the homage that is rendered to God through Him under the present dispensa-

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tion. Thus it is explicitly represented by Paul, that the tabernacle, its furniture, and its services, were likenesses or representatives of heavenly things: "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry: and almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the likenesses [or representatives] of things in the heavens, should be purified with these [sprinklings], but the heavenly things with better sacrifices than these. For Christ is not entered into the holy places made with hands; the likenesses [or counterparts] of the true; but into heaven itself, now to appear in the presence of God for us," (Heb. ix. 19–24.) The holy places of the earthly tabernacle, that is, the sanctuary and the holy of holies, are thus declared to be the likenesses, correspondents, or counterparts of the true holy places, namely, heaven itself, the immediate presence of God. For the adjective ἀντίτυπα denotes that which resembles, corresponds, or presents a counterpart; and their correspondence or parallelism with the heavenly places did not lie at all in their shape, size, the materials of which they were constructed, or anything of that nature, but solely in the resemblance which their office, as the scene in which the high priest exercised his functions, bore to the presence of God in heaven, in which Christ as priest presents His blood, and makes intercession for His people; and that is the correspondence of types to the things of which they are the substitutes and representatives.

But not only were the holy places, the sanctuary and holy of holies, types of the heavenly sanctuaries, but also all the objects that were sprinkled with blood, and the blood itself and the sprinkling, were types in like manner of corresponding things in the heavenly tabernacle and service. "He sprinkled with blood both the tabernacle and all the vessels of the service; and almost all things are by the law purged with blood, and without shedding [or pouring] of blood, there is no remission. *Therefore* [because of the necessity of effusion or sprinkling with blood] it was necessary that the likenesses [or copies] of things in the heavens should be purified with these [sprinklings], but the heavenly things themselves with better sacrifices than these," (vers. 21–23.) Not only the tabernacle, but all the vessels of the service, and all things that were sprinkled with blood in the Mosaic ritual, priests, altar, worshippers,

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are thus denominated likenesses, copies, or manifestations "of things in the heavens;" and in order to their filling their office as types, it is affirmed that it was as necessary that they should be sprinkled with the blood of the goats and calves that were offered as sacrifices, as it was that the heavenly things which they represented should be sprinkled with the blood of Christ. That necessity sprang solely from the place they and the blood of the victims occupied as types. Had they not held that office, neither the sprinkling, the blood, nor the sacrifices could have had any significance. In like manner, (Heb. ix. 8–12,) the tabernacle with its furniture and uses, is declared to be a parallel (that is, symbol or type) for the time then present; according to which (character or office as a parallel), gifts and sacrifices were offered that had no power in respect to conscience to perfect him that served (consisting only of meats and drinks and divers washings—ordinances that respected the body) until the time of rectification; and Christ appeared a High Priest of the good things to come, through the better and more perfect tabernacle not made with hands—that is, not of this creation—neither by the blood of goats and calves, but by His own blood He entered once for all into the holy places, having obtained eternal redemption. No language could more clearly declare that the tabernacle and all that belonged to it was a mere counterpart and type of the heavenly sanctuary; and that the sacrifices offered at it owed their whole significance to their pointing forward as types to Christ's sacrifice, by which they were altogether superseded.

The priests and their service are in like manner exhibited as the mere shadow and counterpart of heavenly things: "We have such an [eternal] high priest who is set on the right hand of the throne of the Majesty in the heavens, a minister of the holy places and of the true tabernacle which the Lord pitched, not man. For every high priest is ordained to offer gifts and sacrifices; whence it is necessary that this [High Priest] have something which he might offer. If therefore he were on the earth, he would not be a priest; there already being those who offer the gifts according to law; who serve after the likeness and shadow of the heavenly things as Moses was commanded when about to finish the tabernacle. For, take heed, he says, that thou make all things according to the pattern which was shewn thee in the Mount," (Heb. viii. 1–5.) The priests on earth are thus represented as presenting, in their service in offering sacrifices and oblations, a likeness and shadow of the service of Christ in the heavenly place, in the offer-

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ing of the sacrifice He there presents: just as the tabernacle and its utensils were made by Divine command, according to a pattern that was shewn to Moses on the Mount. Their whole function was to set forth by an image the work of Christ, and the acts of worshippers toward Him; precisely as the whole office of the tabernacle, erected by the command of God, was to set forth by a type the heavenly tabernacle in which Christ exercises His priestly functions.

We add another passage in which this is again affirmed of the whole ceremonial law: "For the law having [only] a shadow of the good things to come, not the image itself of the things, cannot with the same sacrifices which they offer continually year by year perfect those who draw near. For would they not have ceased being offered, on account of the worshippers having no longer any conscience of sins, being once purified?" (chap. x. 1, 2.)

The ceremonial law is thus declared not to have had the very substance and reality of the good things of Christ's expiation and priesthood; but only a shadow, that is, a type and representative of them; and for that reason it is affirmed, its sacrifices, offered continually every year, no matter how numerous and imposing, had no efficacy to expiate those who presented them. They only pointed the offerers to Christ's sacrifice, of which they were representatives.

These passages are thus the most ample authority for our statement—that the tabernacle, its furniture, the priests, the sacrifices, and the whole ritual service, were expressly constituted types of the heavenly sanctuary, Christ its High Priest, and the analogous things pertaining to them. No representations could be more explicit and comprehensive. They are not only directly declared to be resemblances, correspondents, and counterparts of those heavenly things, but they are as specifically affirmed to be nothing else than types and shadows, that pointed the worshippers forward to the heavenly tabernacle, the eternal High Priest, and His sacrifice and expiation, of which they were representatives.

This is confirmed also by the consideration, that if they were not types, then they must be regarded as filling identically the same office as the heavenly sanctuary, Christ and His sacrifice, now fill in the Divine administration. If they were not types, if they did not, as representatives, point forward to Christ, then they must have been wholly independent of and irrelative to Him. But if they were wholly unrelated to Him, then the sacrifices and expiations must have been the real and absolute ground of the forgiveness and acceptance that were conferred

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on the worshippers in connexion with them. Those who offered them in the manner and spirit enjoined by the law, were forgiven and accepted, as truly and unconditionally as believers in Christ now are by their faith in His blood. If the efficacy that attached to them was not the efficacy of His blood, it must have been their own; for the effusion of blood, we are told, was an indispensable condition of the remission of sins. But the blood of goats and calves, it is as expressly affirmed, cannot take away sin. The efficacy connected with them, therefore, was the efficacy of Christ's blood, which they typified, and on which through them the faith of the offerers relied. And, finally, Dr Fairbairn himself in effect admits and holds—that the tabernacle and its furniture, the priests, the victims, the blood, and the whole ritual were typical of the heavenly tabernacle, Christ the High Priest, His blood, and His ministry in heaven. For he not only expressly denominates them types, and explains them as filling that office, but he presents it as universally a characteristic of types; first that they are ordained by God as such, and next that they bear a resemblance to that which they typify. But what evidence has he that God constituted the tabernacle, its furniture, the altar, the priests, the victims, the blood, and the acts of the service, types of corresponding things in Christ's mediation, unless it be these and similar passages of the Old and the New Testament? Not a particle. If he sets aside these and others that declare that God thus appointed them to their several offices, and that their offices were absolutely and exclusively typical, he has no proof that any types were ever instituted, and his whole scheme of typology sinks to a mere fiction of his fancy.

III. It is equally indisputable also that they were known to the worshippers as types.

1. It is apparent from these passages in which they are declared to be types. For they do not exhibit the ascription to them of that office as a novelty and a contradiction to the faith of the Hebrews. There is no intimation that Moses, the prophets, or any of the true people of God ever denied their typical character, and held that the victims they offered were the true and absolute ground of the forgiveness and acceptance they sought and obtained in connexion with them.

2. Paul expressly affirms that the Holy Ghost, by their very nature and use, shewed that those sacrifices were inefficacious, and only pointed the worshipper to the higher sacrifice of Christ, which alone expiates sin. "The first covenant accordingly had ordinances of service and a worldly sanctuary. For

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the tabernacle was formed with the front in which were the candlestick, and the table, and the shew-bread, which is called the sanctuary; and behind the second veil, the tabernacle, which is called the holy of holies, having the golden censer, and the ark of the covenant covered wholly with gold, in which were the golden pot having the manna, and Aaron's rod which budded, and the tables of the covenant, and above this ark the cherubims of glory overshadowing the mercy-seat, concerning which it is not now to speak particularly. And these being thus formed, into the front tent the priests continually entered, performing the services; but into the second the high priest only once a year, not without blood, which he offers for himself and the errors of the people—*the Holy Ghost signifying this*—that the way of the holy places had not been manifested, while the first tabernacle has a standing, which tabernacle is a parallel [a type] for the time that is present, according to which [type] gifts and sacrifices [that are typical also] are offered, that cannot, in respect to conscience, make the worshipper perfect; consisting only of meats and drinks and divers washings—ordinances of the flesh—until the time of rectification, and Christ having appeared, a High Priest of good things to come, through the better and more perfect tabernacle not made with hands, that is not of this creation, nor by the blood of goats and calves, but by his own blood, enters once for all into the holy places, having obtained eternal redemption," (Heb. ix. 1–12.) He thus expressly declares that by the daily entrance of the priests into the front sanctuary, and the high priest annually into the holy of holies with blood, the Holy Ghost shewed, as long as the tabernacle continued, that the way into the holy places of heaven had not been manifested, inasmuch as that earthly tabernacle was a mere resemblance, or type, in which sacrifices that had no intrinsic efficacy were offered, till Christ having come, should accomplish redemption by his own blood, and enter with it into the heavenly sanctuary, (Heb. ix. 1–12.) The Holy Ghost then, at the institution of these typical sanctuaries, sacrifices, and services, made it known by unfolding their meaning, that they were mere types of the higher things of heaven and Christ. That revelation of their representative nature was made therefore to Moses and Aaron, and was undoubtedly transmitted from them to the whole body of priests that followed, and was an essential element in the faith of all true worshippers. For the knowledge of it was plainly indispensable, in order to an intelligent and acceptable performance of the tabernacle service. No victim could be offered, conformably to its nature and office, unless it was con-

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templated as a mere type of the higher sacrifice God was to provide for the expiation of sin.

It was expressly announced, moreover, in the Psalms, that the sacrifice of the Mosaic ritual were not the means God had chosen for the expiation of sin, but that the Messiah was to become incarnate, that He might be our sacrifice. In Psalm xl. Christ himself announces His coming and assuming our nature for that purpose; the Holy Spirit thus interpreting His words by Paul. In proof that "it is not possible that the blood of bulls and of goats should take away sins," he says: "Wherefore when he [the Messiah] cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt-offerings and offerings for sin thou hast had no pleasure. Then said I: Lo, I come—in the volume of the book it is written of me—to do thy will, O God. Saying first, sacrifices and offerings, and whole burnt-offerings, and offerings for sin, such as were offered according to the law, thou wouldst not, neither hast been pleased with; he then said: Behold I come to do thy will:—He takes away the first, that he may establish the second: by which will we are sanctified through the offering once for all of the body of Jesus Christ," (Heb. x. 4–10; Ps. xl. 6–8.) The Hebrews were thus expressly informed, and the announcement was incorporated in their temple chants, that God had never designed the victims of the altar as expiations for sin, but that Messiah himself in our nature was to be the victim whose blood was to make propitiation. As the holocausts and offerings for sin, which God had enjoined in order to forgiveness, had no expiating virtue, it was manifest that they were mere types of the Messiah's sacrifice, and their office was to direct the worshippers to Him, and be the means of expressing their faith in His blood.

3. The total inefficacy of the altar-sacrifice was shewn also by many of the prophets. Thus Solomon: "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight," (Prov. xv. 8.) Indicating that it was by the penitence, the faith, and the love of the offerer, that the sacrifice became acceptable, not the mere presentation of the victim. Isaiah, also, i. 11–13: "To what purpose is the multitude of your sacrifices unto me, saith the Lord? I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands to tread my courts? Bring no more vain oblations; incense is an abomination unto me." "He that

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killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation as if he offered swine's blood; he that burneth incense, as if he blessed an idol," (chap. lxvi. 3.) Jeremiah, also, chap. vi. 20: "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me." In like manner, Amos v. 22: "Though ye offer me burnt-offerings and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts." And Micah vii. 8: "Wherewith shall I come before the Lord; and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams; with ten thousands of rivers of oil?" These passages indicate that those sacrifices themselves had no efficacy. They were often offered so as to augment the guilt of the offerer, in place of expiating it. Their meeting with acceptance depended on the views and affections with which they were presented. It was only when they were presented in penitence, in faith in the Divine compassion, and with an eye to the great Sacrifice of which they were but the types, that they were the means of forgiveness, assurance, and peace. The sin of which the Israelites were guilty, when offering them unacceptably, doubtless often was, that they disregarded their office as types of the great sacrifice Christ was to offer, and made no proper acknowledgments in them of their guilt; but treated them as tokens of homage, that were grateful to God, and the means on that account of securing His favour.

4. It was made known also that the Messiah was to be the great sacrifice by whose blood the sins of men were to be expiated. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was deceit in his

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mouth. Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the labour of his soul and shall be satisfied. By the knowledge of him shall my righteous servant justify many, for he shall bear their iniquities," (Isa. liii. 3–11.)

It was thus openly and impressively made known to the Israelites that the Messiah was to be their sacrifice for sin; that He was to be rejected, scorned, and overwhelmed with humiliation and reproach for men, and, bearing their iniquities, was to be put to death as their sin-offering; and that His death was to be followed by an immortal life, in which He should carry into effect the aim of His sacrifice, and make it the ground of renewing and justifying them.

But it was revealed not only that He was to be the expiating victim that was to be offered for sin, but also with equal explicitness, that He was to be the priest who was to offer that sacrifice, and that He was to exercise His priesthood for ever, and make intercession for His people, as well as make expiation for their sins. "Jehovah hath sworn and will not repent, Thou art a priest for ever after the order of Melchisedek," (Ps. cx. 4, 5.) "Therefore will I divide to him [exclusively] among the many, and he [alone] shall divide the spoil among the strong: because he poured out his soul unto death, and he was numbered among the transgressors, and he bare the sin of many, and made intercession for the transgressors," (Isa. liii. 12.) These distinct and emphatic announcements that the Messiah was the great High Priest who was to make atonement for sin; that He was Himself to take the place of victim, bear the transgressions of men, and die as their sacrifice, and that He was thereafter to live for ever, make intercession for His people, and justify them by His blood, must have shewn the Israelites, in the clearest manner, that the animal victims they were required to offer had no expiating efficacy, but were mere representatives and harbingers of that mysterious victim, the promised Seed of the covenant, whose death it was thus revealed was to be the ground of their forgiveness and acceptance. In the presence of this great doctrine, to suppose that the sacrifices of the Mosaic ritual accomplished the expiation of those who presented them, must have been impossible; for why then should it be necessary that the Messiah should become their victim, and that His blood should be the ground of their final justification with God? The appointment of Him as their sacrifice and intercessor, and gift of pardon through Him, bespake in the most decisive manner that the animal

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offerings on their altar had no other office than to typify the Messiah as the efficacious sacrifice, and be the means to the offerer of exercising and expressing faith in Him.

The change of the priesthood itself shewed that the sacrifices of the Mosaic ritual were wholly inefficacious; for if those sacrifices accomplished the expiation that was needed, why were not the priests, who offered them in accordance with the prescriptions of the law, adequate to the office of presenting the victims and interceding for the people, and a priest of another order unnecessary? The apostle accordingly asks: "If perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchisedek, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For the order of Aaron alone could be priests under the law. Yet it is foreshewn that another priest arises, after the similitude of Melchisedek, who is made not after the law which contemplates the transmission of the office from one individual to another, as generation succeeds generation, but after the power of an endless life; for he testifies: Thou art a priest for ever after the order of Melchisedek. For there was an abrogation of the preceding commandment—on account of its weakness and unprofitableness—(for the law perfected nothing)—and an introduction of a better hope by which we draw near to God," (Heb. vii. 11–19.) The prophecy of the Messiah's priesthood and sacrifice was a proclamation, therefore, of the utter inadequacy of the Levitical priesthood and its sacrifices, and a prophecy of their abrogation, in order to the succession of that eternal Priest whose blood is an absolute expiation, and through whom the believing have unobstructed access to God.

5. That the typical character of their sacrifices was made known to the Hebrews, is indubitable also from the fact that a knowledge that they were types of a higher victim, was necessary in order to their offering them according to their true character. They were made fully aware that if offered aright, expiation, forgiveness, and acceptance were connected with them. If then they had no intimation that they were not themselves expiatory, if they had no hint that they were representatives of a far higher sacrifice the Messiah was to accomplish, and the means of directing the faith of the offerer to Him, they could not have presented them in their true office, and exercised the faith in connexion with them that was essential to acceptance. They would necessarily have offered them in ignorance of their real nature, and probably would have made them the direct and absolute ground of their reliance for

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the blessings they sought through them. But it is incredible that God should, by such an omission to explain their nature and office, have placed the Israelites under an unavoidable necessity of misjudging the place they filled, and presenting them with views and expectations that were incompatible with their character and offensive to Him.

But that he made Adam and Eve, and all that followed, acquainted with their nature as mere types, we know not only from His perfections, but from the fact that they offered them in a true faith, and became partakers of the blessings of which they were to be the medium. Thus it was by faith that Abel offered a more excellent sacrifice than Cain, (who presented only a thank-offering,) and it was more excellent, because it was a sacrifice for sin, in the presentation of which he, on the one hand, expressed his sense of his guilt, and on the other his faith in the great Redeemer whom the victim typified; and so of Enoch who prophesied of the Messiah; Abraham, who saw his day afar off and was glad; David, to whom He was promised as the inheritor of his throne; and all the prophets and believers to the time of Christ's coming, who, though borne witness to in respect to their faith, did not receive the promise, God having provided the better things for us under the gospel, so that they could not apart—that is by a different method—from us be made perfect, (Heb. xi. 39, 40.)

6. And finally, Dr Fairbairn himself must, to be consistent, admit that these types were by those means known to the Israelites. For he admits that they were types, while he denies that they were expressly instituted as such, or their typical character made known. But how can he prove that they were types, unless by the passages we have cited, in which the history is given of their appointment, their office explained, and they are directly declared to be without any intrinsic efficacy, and to be types and shadows of heavenly things, and to point to the sanctuary in heaven, and the priesthood, and sacrifice of Christ? He cannot. If these are not proofs that they were instituted as types, there are none in the Sacred Word, and his whole system falls to the ground.

IV. They were superseded at Christ's death and ascension—the tabernacle and temple by the heavenly tabernacle, the sacrifices by Christ's sacrifice, the Levitical priesthood by His, which is unchangeable and eternal, (Heb. vii.)

We have thus the most ample authority for the several points we maintained—that these types of the Mosaic ritual were expressly appointed as such, that their typical character was made known to the Israelites, and that they were superseded

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on the introduction of the Christian system. We were accordingly justified in treating these characteristics as essential criteria of types, and holding that no persons, objects, acts, or events have any title to be considered such that want them. That Dr F. should have had the rashness to deny it so peremptorily, and challenge us to produce any scriptural proof of it, excite astonishment.

As these characteristics belong indisputably to all the types of the Mosaic ritual, in order to demonstrate that besides these a vast body of other personages, appointments, acts, and events of the Old Testament also fill that office, Dr Fairbairn should prove either that these characteristics were not essential to constitute the tabernacle, priests, and sacrifices of the Mosaic ritual types; or else that, though indubitable criteria of types of those classes, there are other orders to which they do not belong, and to which they are not requisite. But he offers no such proof, nor can he. How can he prove that the express institution of animal sacrifices, as types of Christ's sacrifice, was not essential to their being such? The supposition is solecistical. They could be types of Christ's sacrifice only as they were constituted such. To be enjoined without any aim or office whatever, would not be to be constituted representatives and counterparts of Christ as the expiating victim for sin. To be enjoined for a wholly different purpose, would not be to be constituted types of Him. They could fill that office, only as they were specially instituted to fill it. How can he prove that it could be known by the priests and the offerers that they were types of the higher sacrifice of Christ, unless it were made known to them by the Most High that that was their office? He cannot. It could only be by a revelation that it could be known that God was to give a Redeemer, and that He alone was to make an expiation for sin. It could be by revelation alone, that it could be known whether these sacrifices bore any relation to Him; and if related to Him, what that relation was.

As, then, Dr Fairbairn cannot shew that these characteristics were not essential to constitute these types what they were, and make it possible that they should fill their office, he cannot prove that they are not characteristics universally of types, unless he can point to another class of persons, objects, acts, or events to which they do not belong, and that yet are indubitably exhibited in the Word of God as filling that office. But he has not demonstrated the existence of any other order of types, nor can he. So far from it, his own definition of a type, though meant to comprehend all the persons, objects, and events to which he gives the title, in fact admits none

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that have not the characteristics we have enumerated. He says:—

"We shall not attempt what we have already found to prove so fruitless in the hands of another, to begin with *a precise definition of a type.* The points that would require to be embraced by it *are of too complex and varied a character* to admit of being distinctly expressed in a brief enunciation. But there are two principal ideas more or less clearly indicated in the definitions commonly adopted, which unfold what is of primary moment, and comprise all that is necessary as a foundation for further inquiry. Understanding the word *type* in a theological sense, or *with respect to the relations between Old and New Testament things*—for the word itself is undoubtedly used with greater latitude—it is admitted by general consent, that in the character, action, or institution, which is denominated the type, there must be *a resemblance in form or spirit* to what answers to it under the gospel. And, secondly, that it must not be *any* character, action, or institution occurring in Old-Testament scripture, *but such only as had their ordination of God, and were designed* by Him to foreshadow and prepare for the better things of the gospel. For, as Bishop Marsh has justly remarked, 'to constitute one thing the type of another, something more is wanted than mere resemblance. The type as well as the antitype must have been *preordained;* and they must have been preordained as constituent parts of the same general scheme of Divine providence. It is this *previous design,* and this *preordained* connexion (together of course with the resemblance) which constitutes the relation of type and antitype.' We insert—*together with the resemblance;*—for while stress is justly laid on the previous design and preordained connexion, the resemblance also forms an indispensable element in this very connexion, and is, in fact, the point that involves the more peculiar difficulties belonging to the subject, and calls for the closest investigation."—Vol. i. pp. 46, 47.

Though he thus endeavoured to give his definition as wide a scope as possible, he yet admits that types are not such by virtue of their mere nature, nor of their resemblance to that which they typify, but solely by their being constituted such by God's express ordination. And as that ordination cannot have been by the mere structure of their nature, which is the ground of their resemblance and adaptation to fill the office of types—for that would imply that they were made types by their nature—it must have been by an express legislative act of God; and a knowledge of that act must have been communicated to the Hebrews. For how could it be known that they were constituted types in that manner if no notice was given of the ordaining act? By Dr Fairbairn's own definition, therefore, an express and public appointment and record of it in the Old Testament was essential to the institution of a type. He must accordingly, to verify his theory, produce such an ordaining act for every person and thing to which he assigns the office of type. But the whole of his vast catalogue is excluded by this test from the sphere of types, except the tabernacle, its furniture, the priests, the sacrifices, and the acts of the ritual services. For there is no record in the Old Testament of the

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institution of any except those of the tabernacle and the priests, the victims and the ritual service. Dr Fairbairn alleges none. He does not attempt it. On the ground of his own definition, therefore, his theory of the typology of the historical persons, occurrences, and acts of the Old Testament generally, wholly fails. It is as impossible to sustain it on his definition of a type as it is on ours.

He aims, however, to supply this want of specific legislative or ordaining acts by the representation that it entered as an element into the genius of the Old Testament economy, that its personages, special providences, and acts generally, should be typical of analogous things in the gospel dispensation. Thus he says, in regard to "the previous design and preordained connexion necessarily entering into the relation between type and antitype"—

"A relation so formed and subsisting to any extent between Old and New Testament things, evidently presupposes and implies two important *facts*. It implies first that the realities of the gospel, which constitute the antitypes, are the ultimate objects which were contemplated by the mind of God when planning the economy of His successive dispensations."—Vol. i. p. 47.

But what is meant by the economy of the Mosaic dispensation? Did it consist of anything besides its laws, and the institutes created by them? Did it include the land of Egypt, its river, its monarch, its people? Did it include the Red Sea, the wilderness of Sinai, the Amalekites, the Moabites, the Jordan, Jericho, Ai, and the other cities of Canaan, their population, and the battles in which they were conquered? Were the Philistines, the Assyrians, the Egyptians of the age of Rehoboam, the Babylonians, the Greeks, the Romans, a part of the Mosaic economy? If not, if nothing belonged to that dispensation but its positive institutes, how does it follow from the fact that though God, in planning that dispensation, formed some things with a typical reference to the realities of the gospel, the things so formed were not confined to the tabernacle, the priests, the sacrifices, the ritual, that were expressly ordained, but embraced many others? How is that conclusion connected with the premise? A very unsatisfactory method truly of establishing his point, to infer that because God has specifically constituted a certain system of types of the heavenly sanctuary, Christ and His sacrifice, therefore, a vast crowd of other places, persons, and occurrences mentioned in the Old Testament, were also types of the realities of the gospel, although we have no intimation of their being formally constituted such. He proceeds :—

"And it implies, secondly, that to prepare the way for the introduction of

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those ultimate objects, He placed the Church under a course of training which included instruction by types, *or designed and fitting resemblances of what was to come.* Both of these facts are so distinctly stated in Scripture, and, indeed, so generally admitted, that it will be unnecessary to do more than present a brief outline of the proof on which they rest."—P. 47.

But how does the fact that God "placed the Church under a course of training which included instruction by types," prove that those types, instead of being confined to the tabernacle and the sacrificial ritual, which are expressly designated and defined as such, embraced multitudes of others of wholly different natures and spheres, that are nowhere exhibited as filling that office? Can anything be more obvious than that he begs the point he attempts to establish? To argue that because God appointed certain persons and things as types, and gave an express notification that that was their office; that therefore thousands and tens of thousands of other persons and things that received no such appointment, and stand in no such relation, were also types, is surely very poor logic. On that principle, Dr Fairbairn may prove, that inasmuch as one tribe of the Israelitish people was consecrated to the service of the sanctuary, and other religious ministries, therefore all the other tribes also were consecrated to the same offices; and that, inasmuch as one family of the tribe of Levi were constituted priests, therefore all the other families of that tribe were; and that, inasmuch as one of the priests of that family was invested with the office of high priest, therefore all the others were. He adds:—

"The other fact presupposed and implied in the relation between types and antitype—namely, that God subjected the Church to a course of preparatory training, including instruction by types, before He introduced the realities of His final dispensation—is written with equal distinctness on the page of inspiration. It is scarcely possible, indeed, *to dissociate, even in idea,* the one fact from the other; for without such a course of preparation being perpetually in progress, the long delay which took place in the introduction of the Messiah's kingdom would be quite inexplicable. Accordingly, the Church of the Old Testament is constantly represented as having been in a state of comparative childhood, supplied only with such means of instruction, and subjected to such methods of discipline as were suited to so imperfect and provisional a period of her being. Her law, as its higher aim and object, was a schoolmaster to bring men to Christ, and *everything in her condition*—what it wanted, as well as what it possessed—what was done for her, and what remained to be done—concurred in pointing the way to Him, who was to come with the better promises, and the perfected salvation. Such is the plain import of a great many Scriptures bearing on the subject."—Vol. i. pp. 48, 49.

This is but a repetition of the paralogism of the preceding passages. Because certain things were constituted types, does it follow that everything else was? Because certain species of animals were appointed to be sacrificial types of Christ, does

it follow that all other animals were designated to that office? Because certain animals were precluded from use as sacrifices and as food, does it follow that all others were? If not, how does Dr Fairbairn's argument hold? Were the things prohibited in the Ten Commandments typical—idol-worship, profaning God's name, murder, violation of the marriage covenant, of the rights of property, of the truth in testimony? If so, what were they typical of? If obliged to confess that there are exceptions to the list of types; if unclean animals were; if all tents were, except the tabernacle; if all clean animals were that were slaughtered for other purposes than sacrifice; if all garments except the official garments of the priests; if all tables, lamps, veils, lavers, except those of the sanctuary, were; —how can Dr Fairbairn prove that everything else may not, with the exception of those connected with the tabernacle worship, which are expressly designated as such? He certainly does not. He as certainly cannot. His argument from the nature and aim of the dispensation is a mere assumption of what he affects to prove; and is so false in its principle that it may be used to overthrow his typology as effectively as, if true, it would sustain it. For if the fact that some things that belonged to the Mosaic dispensation were types, proves that all that belonged to, or stood connected with it were, then the equally indisputable fact, that some things that belonged to that dispensation were *not* types, will prove with a like certainty that none of them were.

Dr Fairbairn thus fails wholly to shew, from the nature and aims of the dispensation, that there were any types in it, except those that were expressly instituted and announced as such. He has not furnished any authority for the reference of a single person, object, act, or event to that class, besides those explicitly recognised as such in the Scriptures—the tabernacle, the priests, the sacrifices, and the implements and acts of the sacrificial ritual.

His scheme, thus testing it by his own criteria, wholly fails. He was bound by his own definition of a type to prove by explicit testimonies from the Scriptures, that those to which he gives the name, that did not belong to the tabernacle, the priests, the sacrifices, and the ritual, were yet expressly ordained to the office. Yet he alleges no such testimonies. He only begs what he affects to demonstrate, and on a principle that, if turned, as it may be, against him, will prove not only that there were not as many types as he imagines, but that there were none whatever.

We ask Dr Fairbairn's reconsideration of this point. It is

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vain for him to attempt to sustain his theory, as long as it is thus irreconcilable with his own definition, though that is attenuated to the greatest possible vagueness, in order to embrace what it after all precludes. Let him shew that the whole of that large class of persons and things which he calls types—were *ordained* such. If he cannot by the most specific testimonies, he must either give up his system, or else must erase the ordination of types by God from his definition, and make their resemblance to that which they are held to represent, the only ground of their office; and thence make all things, whatever their nature or character may be, types of all other things to which they present any resemblance. He not only thus fails to establish the ordination of the numerous persons, acts, and events disconnected with the religious rites of the Mosaic institute, to which he assigns the office of types, but he is unable to shew that there are any that are entitled to that name, except those that fall within our definition.

The first to which he endeavours to give the character of a type is the paschal feast. But he seems to overlook the distinction between the paschal lamb and the commemorative feast in which that lamb was eaten. The paschal lamb, as a sacrifice, belongs to the general class of sacrifices enumerated by us as representatives of Christ as a sacrifice, and expressly appointed to that office by God. In treating that lamb as a sacrifice, Dr Fairbairn does not add to those embraced in our definition. But the fact that the lamb was a sacrifice does not imply that the commemorative feast, in which it was eaten, was also a type of some analogous feast in the Christian dispensation. For a large share of the sacrificial victims offered at the tabernacle were also eaten by the priests, yet their eating them was not typical of the eating of the Lord's Supper, nor of the eating by the ministers of the Christian Church of analogous offerings to God by Christian worshippers.

The paschal feast cannot have been typical of a feast in the Christian Church, because its express function was to commemorate a past event—an office that precluded its having a like reference to the future. How could the partakers of that feast, when expressly commanded to eat it as a memorial of the deliverance of the first-born of Israel from the destruction that fell on the first-born of the Egyptians, also eat it as a type of a future feast by Jews and Gentiles, of which they had no knowledge or expectation?

It could not be a type of the Lord's Supper, because the nature of the event it commemorated was wholly different from that of which the Lord's Supper is a memorial. The passover

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feast was a commemoration of the deliverance of the first-born of the Israelites from the angel of death, that entered the dwellings of the Egyptians. The Lord's Supper is in commemoration of Christ's death itself as our sacrifice, not of our deliverance from death through Him. That is not yet fully accomplished. There is not the analogy, therefore, between them that is essential to the relation of a type to an antitype.

He endeavours, however, to verify his view of it by a reference to Luke xxii. 15, 16:—

"To say nothing of other passages of Scripture, which bear less explicitly, though to our mind very materially upon the subject, our Lord himself, at the celebration of the last passover, declared to His disciples, 'With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God?' That is, (for what else can the words mean?) there is a prophecy as well as a memorial in this commemorative ordinance,—a prophecy because it is the rehearsal of a typical transaction, which is now and only now to meet with its full realisation. Such appears to be the plain and unsophisticated import of our Lord's words."—P. 39.

But he here gratuitously assumes, and against the indubitable sense of the words, the point he should prove. The verb translated fulfilled, cannot mean accomplished as a prophecy: as the passover feast was not a prophecy, but a commemoration of what was past. To say that the feast was accomplished, would be simply to say that it had taken place, or had been celebrated, according to the Divine command instituting and enjoining its annual observance. In place of that, the sense of the verb here is finished, brought to an end; and the meaning of the declaration is simply, that He would eat the passover feast no more, inasmuch as the sacrifice of the passover, like the other sacrifices of the Mosaic institute, was then to be discontinued, because superseded by His own sacrifice. The sacrifice being abrogated, the commemorative feast of the deliverance of Israel's first-born from the angel of death was of necessity abolished with it. The feast itself accordingly was not a prophecy of the institution of a different feast in the Christian Church, any more than the Lord's Supper, which is to be discontinued at Christ's second coming, is a prophecy and type of some other feast that is to be instituted after it. He alleges also 1 Cor. v. 7, 8, as confirming his views, but by an extraordinary misconception of the passage:—

"And the apostle Paul is, if possible, still more explicit. For even Christ, our passover, is sacrificed for us. 'Therefore let us keep the feast,' &c. What, we again ask, are we to understand by these words, if not that there is in the design and appointment of God an ordained connexion between the sacrifice of Christ and the sacrifice of the passover, so that the one, as the means of redemption, takes the place of the other? In any other sense, the

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language would be only fitted to mislead, by begetting apprehensions regarding a mutual correspondence and connexion which had no existence."—P. 40.

He here again confounds the paschal lamb as a sacrifice with the commemorative feast in which that lamb was eaten. The fact that the lamb was slain as a sacrifice, and in that relation was, like other sacrifices, a type of Christ, does not prove that the eating of the lamb in commemoration of the deliverance of the first-born of Israel from the angel of death, was typical of the Lord's Supper, in which His death—an event of a wholly different nature—is celebrated. How can Dr Fairbairn persuade himself that the commemoration of the *continuance* of the lives of the first-born of Israel can be a type of *the taking away* of the life of the Redeemer of the world? Can anything be plainer than that they are opposites instead of analogues?

But he wholly mistakes the import of the passage. There is not the remotest allusion in it to the Lord's Supper. The apostle was rebuking the Corinthians for assuming that their character as a church was so elevated, and so well established, that it would not detract from their reputation to allow the incestuous person to continue his revolting sin without excommunication or rebuke. "Ye are puffed up with self-estimation and disdain of vindicating yourselves from the charge of sanctioning his sin, instead of being so grieved and roused to a sense of your duty as to remove him from among you. Your boasting of your high character is not good. Know ye not, that a little leaven leavens the whole lump?" That is, know ye not that as leaven introduced into a mass of dough immediately spreads its influence to all its particles and makes itself an element of its nature, so, if the sin of the incestuous person is allowed to pass unrebuked, the church virtually sanctions it, and thereby sinks itself in principle to a level with him, and will thence naturally lead others to imitate his example? Here the action of leaven in dough is used to exemplify the effect on the church of gross sin in one of its members that is countenanced and allowed to exert itself on the other members, without discipline or rebuke. Then, on the ground of that parallel influence he employs the duty under the Old Testament of removing from their dwellings all leaven at the sacrifice of the passover, to enforce the like duty in the Christian Church of freeing themselves from all gross offences and offenders. "Purge out the old leaven, that ye may be a new lump, as ye are unleavened." He thus first, by a metaphor, calls them a lump of dough, and then, virtually denominating the revolting sin of which one of their number was guilty "old leaven,"

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commands them to remove the old leaven from among them, that they might be, according to their profession and vows, as Christ's disciples, free from the gross and scandalous sin which he employed the leaven to represent. He next, in a metaphor, denominates Christ our passover, and affirms that He is slain, and continuing the use of leaven—by a hypocatastasis as a representative of gross sin,—as though there were to be a passover feast, exhorts that it be kept (not with old leaven, nor the leaven of malignity and wickedness), but with the unleavenedness of purity and truth. Christ is thus, too plainly to admit of debate, by a metaphor called our passover, and gross sin denominated leaven, for the mere sake of exemplifying in an impressive form the duty of expelling from the church the offender who defiled and endangered it. The necessity so imperatively enforced under the Mosaic institute of excluding all leaven from the passover feast, is used by substitution to exemplify and enforce the equally indispensable duty of expelling from the church the scandalous offender and offence by which its laws had been violated, and its character dishonoured. The supposition that the exhortation is unfigurative, and relates to literal leaven and a literal feast, makes nonsense of the passage and of the apostle's argument. Not the remotest reference exists in it to the Lord's Supper.

Dr Fairbairn, however, unfortunately fails to see this, and exhibits the apostle as having wholly forgot the crime in respect to which he was rebuking the Corinthians, and employing himself in shewing that leaven ought not to be used in the bread of the Lord's table! The exposition we give, in which we unfold the passage according to the laws of its figures, he calls a "sort of trifling with the testimony of Scripture," which characterises most of our objections to "the instances" he alleges to sustain his theory; and so unsophisticated is his innocence, that he appears not to have suspected that there is anything "harsh and contemptuous" in such a denunciation of criticisms which he is unable to answer.

He is equally dissatisfied with our construction of Gal. iv. 21–31. He says—

"Our reviewer furnishes us still further with a specimen of his dialectical skill, in the remarks he makes on the passage in Galatians respecting Sarah and Isaac on the one side, and Hagar and Ishmael on the other. He begins as usual with telling us that there is nothing typical expressed in the characters and relations there mentioned, for they are not any of them called types; nor, we may add, if they had been, would it have brought us a whit nearer the mark. 'It is only said,' he continues, 'that that which is related of Hagar and Sarah is exhibited allegorically; that is, that there are other things that, used as allegorical representatives or parallels of Hagar and Sarah, exhibit the same facts and truths.' The object of the allegory is to exemplify

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them—that is, that which they present—by analogous things; not *by* them —that is what they present—to exemplify something else."—Vol. i. pp. 41, 42.

This Dr Fairbairn denies, and in a tone of contemptuousness which a very slight comprehension of the passage would have repressed. The *form* of the allegory is indisputably that which we represented. The apostle introduces it by asking, "Tell me, ye who desire to be under the law, why do ye not hear the law?" This indicates that what he is about to say is designed to exemplify the law, that is, the doctrine of the Pentateuch. What now is the method he takes to give that exemplification? He begins by stating a case from the Pentateuch in regard to the nature and truth of which all were agreed. "For it is written that Abraham had two sons, one of the bond-maid, and one of the free-woman. But he who was of the bond-woman was born according to the flesh [in a natural way]; he, however, who was of the free-woman according to the promise [that is, supernatural]. Which are allegorised." Now the meaning of this last expression, which is in the passive voice, is, which are exemplified or paralleled by something else, just as in the allegory of Isa. v. 1–7, it is the house of Israel that is allegorised by the vineyard, not the vineyard that is allegorised by the house of Israel. Whether it suits Dr Fairbairn or not, the fact is indisputable that it is the two women and their sons which Paul declares have a parallel in something else; not something else that has a parallel in the two women and their sons. What are they, then, that present that parallel? The apostle answers: They are the two covenants. "The one from Mount Sinai genders into bondage, which is Hagar, for the Hagar [a mount] is Mount Sinai in Arabia, and answers to the present Jerusalem; for she serves as a slave with her children." Here the covenant from Sinai is exhibited as presenting a parallel to Hagar in three respects: first, that it genders into bondage; next, that the mountain from which it was proclaimed is called in Arabic, Hagar; and thirdly, that Jerusalem, from which the law continued to be proclaimed by the priests and rulers at the time Paul wrote, was in servitude with her children. There is no room therefore for a denial that it is the covenant from Sinai that is here exhibited as presenting a parallel to Hagar and her son; not Hagar and her son that are exhibited as presenting a parallel to that covenant.

He now proceeds to state the parallel which the gospel covenant presents to Sarah and her son: "But the [covenant] of the heavenly Jerusalem is free, [answers to the free woman,] who is the mother of us all." Here also the gospel covenant

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is expressly exhibited as presenting a parallel to Sarah. He accordingly proceeds to prove it. "Rejoice, thou barren, that bearest not. Break forth and cry, thou who art not in birth-pangs; for many are the children of the desolate rather than of her who has a husband; and we brethren are like Isaac, children of promise. But as then, he who was born according to the flesh persecuted him who was born according to the Spirit, so also now. But what says the Scripture? Cast out the bond-woman, and her son; for the son of the bond-woman shall not inherit with the son of the free. Wherefore, brethren, we are not children of the bond-woman, but of the free." The covenant of the gospel is thus exhibited as presenting a parallel to Sarah in four respects. First, in the multitude of offspring or subjects. They are to be like her descendants, (Gen. xvii. 16,) innumerable. Next, They are children of promise. Third, They are persecuted by the unrenewed. Fourth, They alone are heirs of the eternal inheritance. Thus clear is it, as we alleged, that it is the covenants that are exhibited in this allegory as presenting parallels to Hagar and Sarah; not Hagar and Sarah as parallels to the covenants.

They present, therefore, not the remotest ground for Dr Fairbairn's allegation, that Hagar and Sarah are types of the covenants. He is precluded from it by his admission that that which is allegorical cannot be regarded as typical. "If the typology of Scripture cannot be rescued from the domain of allegorisings, it will be impossible to secure for it a solid and permanent footing," vol. i. p. 36. He is precluded from it by the purpose for which the apostle employs them. It is simply that he may shew that the covenants are to those who live under them, what Hagar and Sarah were to their offspring. It can no more be held that Hagar and Sarah were types of the covenants, than it can that anything else is a type of that which is exhibited as resembling it. Because the spouse is declared to be beautiful as Tirzah and comely as Jerusalem, (Song of Songs vi. 4,) are Tirzah and Jerusalem to be regarded as types of the spouse? Because the bridegroom's cheeks are represented to be as a bed of spices, as sweet flowers, his lips as lilies dropping myrrh, and his countenance as Lebanon; are a bed of spices and sweet flowers to be taken as types of his cheeks, lilies of his lips, and Lebanon of his countenance? They are on the principle on which Dr Fairbairn proceeds, that that in a person or event which has a parallel in some other thing, must be considered as a type of that thing.

He attempts also to evade the objections we offered to his construction of Matt. ii. 15. We transcribe the passage at

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length, that our readers may see the spirit with which he is animated, and the artifices to which he resorts to shield his tottering system from the blows that strike away its supports:—

"One specimen more of our reviewer's criticism, and we shall leave him. Among the passages of Scripture we refer to as indicating a typical relationship between the Old and the New in God's dispensations is Matt. ii. 15, where the evangelist speaks of Christ being in Egypt till the death of Herod, that it might be fulfilled which was spoken of [by] the Lord, by the prophet, saying: 'Out of Egypt have I called my Son.' The allusion to this passage in our introductory chapter was never meant to convey the idea that it was the only scriptural authority for concluding a typical relationship to have subsisted between Israel and Christ. And any one reading for information, and not for objection, might have found in other parts of the work a good deal of scriptural authority besides this bearing on the subject."—Vol. i. p. 44.

He here insinuates that we treated the passage quoted from Hosea as the only one he professed to regard as indicating that Israel was a type of Christ. Not a shadow of ground, however, has he for such a representation. It is as gratuitous and as wide from the fact as the charge would have been had he alleged that we represent this as the only instance in which he claims that an historical event was a prophecy and a type:—

"It was, however, referred to as one of the passages most commonly employed by typological writers in proof of such a relationship, and in itself most obviously implying it? But what says our reviewer? 'The language of Matthew does not imply that it (the passage in Hosea) was a prophecy of Christ: he simply states that Jesus continued in Egypt till Herod's death, so that that occurred in respect to Him, which had been spoken by Jehovah by the prophet, Out of Egypt have I called my Son: or, in other words, so that that was accomplished in respect to Christ, which had been related by the prophet of Israel. Had we not good *reason for saying that our author's principles* INEVITABLY *led him, as an interpreter of Scripture, to tread in the footsteps of the rationalists?*' One might suppose that it was a comment of Paulus or Kiunoel, that we were here presented with, and we transfer their paraphrase and notes to the bottom of the page, to shew how entirely they agree in spirit. If the evangelist simply meant what is ascribed to him, was he so unskilled in the ordinary use of language as not to be able plainly to express it? Or if the words he employed distinctly indicate such a connexion between Christ and Israel as gave to the testimony of Hosea the force of a prophecy (which must be the impression of every unbiased reader), what shall we say of the arbitrary and sophistical sense, which the reviewer thinks himself entitled to put even on the words of inspiration? And this, too, from one who hardly knows how to express his astonishment that such a work as the Typology should have appeared, at a period when the principles of language are more thoroughly investigated than in any former age, and the whole body of the learned hold that the Sacred Volume, like other writings, is to be interpreted by the laws of philology! Surely there was never more need for the application of the maxim, 'Physician, heal thyself.'"—Vol. i. pp. 44, 45.

He thus openly charges that our principles are rationalistic, and denounces our construction of this passage as "arbitrary, sophistical," and false. These are certainly very grave imputations, and should not have been uttered, unless susceptive of

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the most ample demonstration. Unless based on evidence, they are audacious and malignant misrepresentations. How happens it, then, if Dr Fairbairn had any proof of their truth, that he did not present it, and verify his charges? Not a word does he utter to sustain them. Not a syllable even to shew that our translation or construction of the language is not legitimate. Can any creditable reason for this silence be conjectured? It is a sad indication, when a writer on such a theme deems unjustifiable accusations a better expedient for the defence of himself than truth.

The pretence that the construction we placed on the passage is not grammatically correct, and consistent with the scriptural and classical usage of the terms, is groundless and absurd. "And he arose, and took the young child and his mother by night, and departed into Egypt:" *Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου δὶα τοῦ προφήτου λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.* "And he was there until the death of Herod; so that that might be accomplished [done] which was spoken by the Lord by the mouth of the prophet, saying, Out of Egypt have I called my son." The propriety of this interpretation turns on four things. First, Whether the passage in Hosea is historical; that is, whether the event he narrates in the past tense had already taken place. But there is no doubt in respect to that. It is admitted by all critics, so far as we know, that Israel denotes, as it usually does in the Old Testament prophets, the Israelites: and that the period referred to was the Exodus of that people from Egypt under the guidance of Moses. The event related then by the prophet was a past event, and the passage is, in fact as well as form, purely historical. Next, Whether *ἵνα* is ever ecbatic, and is so in this instance; that is, simply indicates that the return of Jesus from Egypt could take place in such a way that that might be said of Him which the Lord had said of Israel, "Out of Egypt have I called my son;" in distinction from indicating that His recall from Egypt was to be *in order* that that might be true of Him which God had said of Israel. And that it is often ecbatic no one denies. That it is ecbatic also in a very considerable number of passages in the New Testament, and, among others, this, Dr Fairbairn must be aware, is no peculiar opinion of ours, but is the judgment of many of the ablest scholars. Has he never seen Bretschneider, Tittman, Winer, Robinson, Olshausen, and a crowd of others who assign it that office? But that it has that sense in this passage is indisputable, from the fact that the saying to be accomplished by the recall of Jesus from Egypt was an histo-

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rical statement, not a prophecy of a future event. That its form is historical, no one will deny, nor will any dispute that the event it relates was a past event. And that being the fact, the sense of ἵνα must be ecbatic, or simply, *so that* the saying of the prophet could become applicable to Jesus; inasmuch as the sense of *in order that* cannot be admitted, except on the supposition that the language is prophetic instead of historical. The fancy that it is both, is self-contradictious. But it is wholly unjustifiable to assume, without any philological reason, and against its indubitable nature, that it is prophetic, in order to maintain Dr Fairbairn's theory of types. The structure itself of the passage thus demonstrates that the meaning of ἵνα is simply that a recall of Jesus from Egypt might take place in such a manner that it might be described in the language in which the prophet, many ages before, had related the call of Israel from Egypt.

Third, That the verb πληρωθῇ is often used in the sense of accomplished, performed, done, and may here justly receive the rendering we have given it, is equally indisputable. It means literally in the active voice, to fill; in the passive, to be filled, as a vessel with a fluid. When applied therefore to a promise, prophecy, or event, it cannot mean literally to fill the promise, word, or event—as that which was empty is filled with some form of matter—but only to fill it metaphorically; that is, by the accomplishment of the promise or word, by the occurrence of the event. And that is precisely the sense we assign it here. The verb is in the subjunctive passive, and denotes literally the *possibility* of the event in respect to Jesus, which the prophet had related in regard to Israel. *Ἵνα πληρωθῇ*, so that that might be done (in respect to Jesus) which was spoken by the Lord through the prophet [in regard to Israel], "Out of Egypt I have called my son;" that is, the flight of the parents with the child to Egypt, and their remaining there till the death of Herod, prepared the way for God's calling the child from Egypt, as He had formerly called Israel from it. The evangelist, it should be noticed, does not say that God had called Him from Egypt: he only says, that in consequence of the Child's being carried and retained there for a time, God *could* call Him as He had called Israel out of Egypt. The evangelist thus, in the use of the subjunctive passive, treats the language he quotes from Hosea, as historical, not prophetic, and accordingly the actual calling of the child from Egypt took place, Matthew narrates, later, after Herod's death. "And Herod having died, behold, the angel of the Lord appeared in a dream, to Joseph in Egypt, saying, Arise and take

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the young child and his mother, and go into the land of Israel; for they have died who sought the child's life." That which he before represented as simply possible, he now represents as become a fact.

Fourth, But why should Matthew quote the words of Hosea if they were not prophetic? What could render the reference natural and proper, unless Israel, in being called from Egypt, was a type of Christ? It was his aim, doubtless, simply to point to the extraordinary parallelisms that subsisted between them. That Christ was borne to Egypt immediately after His birth, in order to His being preserved from death by the hand of Herod; as Jacob and his family, seventeen hundred years before, had been obliged to go there to escape death by famine; and that Christ, after remaining there for a time, was to be recalled to Judea, in order to accomplish the work for which He came into the world; as the Israelites, after dwelling there for two centuries, were recalled to Canaan, that they might inherit the land, and fill the sphere that was assigned them as God's people; were impressive coincidences, and exemplified in a touching manner the humiliation to which the Redeemer of the world was subjected, and the strength and deadliness of the enmity of men He from the first encountered. And it was doubtless to bring to the view of his readers that great feature of the reception the Saviour met in the world He came to ransom; and remind them of the miracles that were requisite to preserve Him from destruction, that the evangelist referred to the language of the prophet.

Such are the resistless proofs that ours is the true and the only just construction of the passage. It gives the exact sense of the words, and a sense that is perfectly natural and suited to the occasion; it involves no forced assumption that, like Dr Fairbairn's turning history into prophecy, subverts the laws of language; it relieves the passage from the objection urged with vehemence by rationalists and infidels, that its treatment by Matthew as a prophecy, when it is in fact a history, proves that he cannot have been inspired.

After this vindication of ourselves, it is not necessary that we should descend to a formal confutation of Dr Fairbairn's charges of rationalism. We leave our readers to judge what estimate must be formed of one who, utterly mistaken in his theory, and unable to meet the objections that are urged against it, resorts to false and opprobrious accusations of his opponent, to excite prejudice against him, and diminish the force of his criticisms.

Dr Fairbairn thus wholly fails to verify his system. The

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proofs of its erroneousness become clearer and more numerous the more thoroughly it is tested; and he has no safe way, but to abandon it, and confine his Typology to the sphere of the Mosaic ritual, and place all other resemblances that are suitable to be noticed in a volume by themselves, under the title of "Historical Analogies." Thus modified, and corrected of subordinate errors, his work may take a far higher rank than it has hitherto reached, and render an important service to the Church.

Art. II.—THE KINGDOM OF CHRIST, AND NATURE OF THE AGE TO COME.

(*Continued from p.* 344, *vol.* xii.)

Chapter VI.*

Of the means that will be used to produce this glorious state.

That for this end the Divine power will be exerted in a very extraordinary manner. That, preparatory to the renovation of the Israelites, extensive sufferings will be inflicted upon them, by means of which the obstinately wicked will be cut off. That terrible scenes of destruction will, in like manner, precede the renovation of the Gentile nations. To produce this end, use will probably be made also of the river of the water of life and the trees of life.

I. *That the Divine power will be exerted for this end in a very extraordinary manner.*

It was impossible that the numerous portions of Scripture, in which this blessed state is described, could escape the notice of divines and Christian philosophers. They have been largely attended to; and many ingenious schemes have been formed by different writers of *the process* by which those great things appeared to them most likely to be effected. But some of these schemes are radically defective, through confining their operation almost entirely to *natural causes,* so as to supersede any *peculiar acts* of the Divine agency. And others, although

* Order required that the place of this chapter should have been that of No. V. But on account of the near relation it bears to the millennium, part of it being a kind of introduction to that subject, it is accordingly placed next before it.

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they admit an *extraordinary effusion* of the influences of the Holy Spirit as the principal means, yet, it is much to be lamented, they all appear to stop short in their views with regard to *the extent* of the blessings contained in those predictions. They consider it rather as an *ameliorated* state of things adapted to *the present aion,* in which original sin and the curse will still remain, although *greatly lessened* by the powerful agency of the grace of God, than as a *new state* of things, wherein moral and natural evil will be expelled from the earth. But from the nature of the case, so plainly exhibited in the numerous relative portions of Scripture which we have already noticed, it clearly appears that, for the performance of this great work, no means will be found adequate without the exertion of the Divine energy, in such a manner as never has hitherto been witnessed by the fallen sons of men. To quote passages in confirmation of this is needless, as nothing can be more apparent. We need only to observe, that *the act of omnipotence* that will be exerted in this affair is peculiarly implied in that emphatical expression of Jehovah, "*I will,*" which so repeatedly occurs in those prophecies in which He himself is represented as the speaker.

II. *That, preparatory to the renovation of the Israelites, extensive sufferings will be inflicted upon them, by means of which the obstinately wicked will be cut off.*

From the respect entertained by the author for the literal seed of Jacob, for whom such peculiar favours are reserved by the Most High, it would have given him peculiar pleasure could he have informed them that, from the prophetic parts of Sacred Writ, there was sufficient cause to conclude that the remaining sufferings of their nation would be *light,* or that their termination is *not very distant.* But, alas! in neither of these cases can he speak comfortably to them.

By comparing the predictions of the Old Testament with those of the New, and by a strict attention to the circumstances described in them, it appears that there will be two distinct returns of the Israelites to the land of Palestine. The first of these will, very probably, take place about the conclusion of the 1260 years' reign of the Papal Beast. (Dan. xii. 7; Rev. xi. 2, 3, xii. 6, 14, xiii. 5.) And according to the most probable conjecture, this will be about the year 1866. This, their first future gathering, seems to be intended, Rev. xvi. 12. From the 13th and 14th verses of that chapter it plainly appears that their resettlement in their land will be opposed by a very powerful coalition of many different nations, insti-

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gated by the three grand sources of mischief—the dragon, the beast, and the false prophet. From the 16th verse we learn that this awful affair will be decided at *Armageddon.* The *meaning* of this word is very uncertain. With respect to its *situation*, the most probable opinion is, that the Valley of Megiddo, in the land of Palestine, is the spot intended, and where the principal slaughter will be. By comparing circumstances with their respective times and order, as described in the episodical parts of this book, there is much reason to conclude that this great battle, or *war*, coincides with that which is described in chap. xix. 17–21; the vintage, chap. xiv. 19, 20; and *the seventh vial*, chap. xvi. 17–21; and also with *the time of trouble*, Dan. xii. 1.

When this bloody affair shall be terminated, the seed of Jacob, then in the land of Canaan, will obtain a *long*, but not a *final*, deliverance from the hostile power of invading foes. After the dreadful convulsions have subsided, which will at that time agitate the nations concerned, the millennium will probably commence, for it appears certain that it must begin about that time.

Although, during the millennium, there will probably be a cessation of war, yet we are positively assured by St John that the terrible invasion of the land of Israel, by Gog and his savage multitude, will take place after the termination of that period.

This dreadful catastrophe seems to be referred to by several of the Old-Testament prophets; but it is more definitely predicted by Ezekiel and Zechariah. These prophecies occur in the following places:—Ezek. chaps. xxxviii. and xxxix.; Zech. chaps xii., xiii., and xiv.; and Rev. xx. 7–9.

As it has been supposed by many that the expedition of the Gog and Magog of John is different from that predicted by Ezekiel, it will be necessary (in order to a proper understanding of many other parts of prophecy) to set this in its true light, by shewing that Ezekiel, Zechariah, and St John refer to the very same event. This will appear,

1. From *the name* of the predicted enemy.

In the very concise description given by St John, it is difficult to imagine what end he could have had in view in giving us the names of Gog and Magog, unless it was to prevent any doubts concerning their *identity* with those of Ezekiel. It is very certain that if this were not the case, but a different event was really intended by him, the language is calculated to mislead the minds of his readers, and it would also be without *a key* to unlock his *real meaning.* But as no one, it is presumed,

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will be disposed to impute to him such conduct as this, it follows, that he could intend no other affair than that which had been so largely described by Ezekiel.

2. From the *complex multitude* engaged in the affair. Ezekiel describes them as "*a great company.*" "Thou shalt be like *a cloud to cover the land,* thou and all thy bands, and many people with thee." The Lord says, by Zechariah, "I will gather *all nations* against Jerusalem to battle." St John calls them "the nations which are in *the four quarters of the earth,* the number of whom is *as the sand of the sea.*"

The perfect agreement of these descriptions is very striking!

3. From *the circumstances* that will produce their destruction, John, in his very succinct account, mentions but one: "And *fire* came down from God out of heaven and devoured them," (Rev. xx. 9.)

Ezekiel expresses *the same,* with other additional circumstances, (chap. xxxviii. 22,) "And I will plead against him with pestilence and with blood; and I will rain upon him, and his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, *fire,* and brimstone." He gives us also some other particulars. Ver. 21, "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother."

Zechariah also, after mentioning some other additional circumstances, perfectly unites with Ezekiel in this description, (chap. xiv. 13,) "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."

4. From THE TIME in which this invasion will occur, we may gather that those three prophecies refer to the same event. St John plainly informs us that it will be after the expiration of the millennium, (Rev. xx. 7, 8,) "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."

On this point John is more explicit than Ezekiel, and makes up *his* deficiency. But from Ezekiel also we may infer that a very long period will intervene between the first return of the Jews and this attempt of Gog. He informs us that, at their

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first return, they will *fence* or *fortify* their cities, (chap. xxxvi. 35.) "And they" (that is, travellers) "shall say, This land that was desolate is become like the garden of Eden: and the waste, and desolate, and ruined cities, are *become fenced*, and are inhabited." But during the peaceful term of the millennium those fortifications will either be *destroyed*, or so *neglected* as needless, that at the time of Gog's expedition they will have neither *bars* nor *gates*. Chap. xxxviii. 11, and they will have been dwelling *safely* or *confidently*, without the least apprehension of any danger. The terms imply a *long* and *secure* possession of the land.

5. But one of the strongest proofs of their identity arises from the circumstances which are represented as *succeeding* this affair. Ezekiel tells us, (chap. xxxix. 7,) "So I will *make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more:* and the heathen shall know that I am the Lord, the Holy One in Israel." Ver. 22, "So the house of Israel shall know that I am the Lord their God *from that day and forward*." Ver. 29, "Neither will *I hide my face any more* from them; for I have *poured out my Spirit* upon the house of Israel, saith the Lord God."

From these emphatical expressions it is obvious that their *conversion* and *renovation* will not have taken place before this, but will commence immediately, or very soon after, this great calamity. This important circumstance should be well remembered.

Zechariah unites with Ezekiel in the same sentiment, (chap. xii. 9, 10,) "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall *look upon me whom they have pierced*, and they shall *mourn for him*, as one mourneth for an only son, and shall be *in bitterness* for him, as one that is in bitterness for his first-born," &c.

From the peculiarity of the language in this passage, it plainly appears that, in its *primary* and *proper* sense, it can apply to none other than those future literal descendants of David, and inhabitants of Jerusalem, so clearly designated in the words, and evidently refers to His future personal descent, as we shall more particularly see in another part of the work.

The intense sorrow and deep repentance produced by this appearance of their long-rejected Messiah will be the harbingers

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of their renovation. For, after describing their sorrow on this occasion, he immediately adds, (chap. xiii. 1,) "*In that day* there shall be *a fountain opened* to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." What this fountain will be (unless it may partly refer to the fountain of the water of life) it is impossible to determine. From the language, it is clear that it will not be opened till the time to which the prediction refers, and that will be after the second advent of our Lord. But, whatever be intended, it will cleanse from original as well as actual sin.*

From the several circumstances relating to the future kingdom of Christ, which Zechariah intermixes with his account of Gog in chap. xiv., the attentive reader will clearly perceive that the introduction of that kingdom, and the renovation of the Jews, are represented by him as *following the destruction of the multitude of Gog.*

St John also gives us as the next following scene, the destruction of the old symbolic heavens and earth; that is, the breaking of the great image, (Dan. ii. 34, 35,) as we have already seen, in order to the kingdom of Christ being extended throughout the world.

This breaking, indeed, will be subsequent to the renovation of the Jews. But St John, in this miniature view of the subject, (as in some other instances,) overlooks, as it were, the renovation of the Jews, as well as of the Gentile nations, and hastens forward to the resurrection of the dead, and the general judgment, when the new heavens and earth will be perfected.

From these coincidences, and there being no circumstances of an opposite nature to forbid it, we may fairly consider their identity as fully established.

The reasons for dwelling so long on this subject are, that *the nature of the millennial state* might the more clearly appear; to shew that *the millennium* and *the kingdom of Christ* are not *the same*; but are perfectly distinct; and to prove that, at the time of Gog's invasion, the Israelites will not have been renovated; but that it will be to them a season of the most direful calamities, whereby the incorrigibly wicked will be exterminated, in order to the regeneration of the remnant that will escape.

That it will be a season of dreadful suffering it may be

* Our readers will form their own judgment on some of the points here discussed by the writer; but we need hardly say that we consider his position as to the identity of the Old and New Testament Gog quite untenable.—EDITOR.

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needful a little further to prove. This will clearly be ascertained from Zech. xiii. 8, 9:—"And it shall come to pass, that *in all the land*, saith the Lord, *two parts therein shall be cut off and die;* but the third shall be left therein. And I will bring the third part *through the fire*, and will *refine them as silver is refined*, and will *try them as gold is tried:* they shall *call on my name, and I will hear them:* I will say, *It is my people:* and they shall say, *The Lord is my God.*"

This prediction has been by most writers referred to the calamities inflicted on the Jewish nation by the Romans. But it is perfectly clear that such an application is erroneous; for any person at all acquainted with the moral state of the Jews, from that period down to the present, cannot fail to know that the concluding emphatical expressions never yet have had their accomplishment; consequently, the sufferings referred to must be future. This will still more plainly appear from the information he gives us concerning the city of Jerusalem, (chap. xiv. 1, 2,) "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather *all nations* against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and *half of the city shall go forth into captivity.*"

Here we may observe that, in the destruction of Jerusalem by the Romans, *all the surviving inhabitants* went into captivity; but in the event here predicted, *one half only* will suffer that affliction. It is obvious, then, both from *the nature of the circumstances*, and also from *the connexion*, that it refers to times and events that are yet future, and certainly coincides with the affair of Gog.

These calamities will probably drive them at last efficaciously to call on the name of the Lord, and He will hear their prayer. Chap. xiv. 3, 4, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives."

This exactly agrees with that which was delivered by the two heavenly messengers at the time of our Lord's ascension, (Acts i. 11,) "This same Jesus, which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven."

The following places also probably refer to the invasion of Gog—any reader who wishes for further scriptural information may peruse them at his leisure—Isa. lxvi. 18, 19; Joel iii. 1, 2, 9–16; Micah iv. 11–13.

From several passages it appears that after this the re-

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mainder of the Jews and Israelites, which could not by human sagacity be known to be the seed of Jacob, will then, by some *peculiar means*, be discovered and gathered out of the countries where they had been living.

It is believed by many, and apparently with good reason, that there are at this day a great number of Jews in Spain, and some of them in high stations of life, who are not known to be Jews; and, probably, many of them do not even *know themselves* to be so. And it is very likely that multitudes of Israelites in the different nations of Asia are in a similar condition. The following text very probably refers to persons who will be found so circumstanced, (Jer. xvi. 16,) "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

In their journey to the land of Palestine they also will undergo a severe discipline, by which the perversely wicked will be purged from among them. This is definitely expressed by the prophet Ezekiel, (chap. xx. 33–38,) "As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will *purge out from among you the rebels*, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel."

On reading this quotation, the mind cannot fail to be impressed with the following deductions:—First, That there has been nothing in the dealings of the Lord with that people, since the delivery of those predictions, that can be considered as their proper fulfilment. Second, That very *peculiar displays* of the Divine power, in both mercy and judgment, will take place at the time of their accomplishment. Third, The clearness of the proof of the point in hand; namely, the punishments that will precede the renovation of the seed of Jacob.

To this time, also, refers the *ultimate* and *principal* fulfil-

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ment of the words of Moses, (Deut. xviii. 18, 19,) which are more emphatically expressed by the apostle Peter, (Acts iii. 22, 23,) "For Moses truly said unto the fathers, A prophet shall the Lord God raise up unto you of your brethren, *like unto me;* him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that *every soul that will not hear that prophet, shall be destroyed from among the people.*"

This passage is of very great importance for illustrating the subject. It decidedly proves that the prediction has never yet had its *full* or *proper* accomplishment. In the *characters* and *offices* which our Redeemer has hitherto sustained there has been only a very partial fulfilment of it. The instances in which any resemblance can be traced between Him and Moses, (excepting His human extraction, as being of the posterity of Jacob,) are chiefly of a *spiritual kind.* The principal and most prominent features in the parallel, such as being *the Deliverer* of His *literal Israel* from the land of their captivity; acting as their *literal Ruler or Governor;* and as a *human Lawgiver;*—these remain perfectly unaccomplished; but they will as certainly be exercised by *Christ* as they were by *Moses.* And with respect to the latter part of the prediction, "That every soul that will not hear that prophet shall be destroyed from among the people,"—meaning from among the obedient Israelites then in the flesh—we know that this has never yet taken place, either during our Lord's abode on earth, or in the course of His spiritual government since: but before the conclusion of the present aion it will as surely be accomplished as it exists now in the prediction.

Thus we plainly see that a terrible destruction of the incorrigibly wicked part of the Israelites will take place before, and in order to, their renovation.

There are several other portions of Holy Writ which appear particularly to refer to the second, final, and complete return of the Israelites to their own land. The following will suffice as a specimen:—

1. Isa. xi. 11: "And it shall come to pass in that day, that the Lord shall set his hand again *the second time* to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

That *this second* return does not refer to that from Babylon of old as the relative *first,* is manifest from this consideration, that it was not from all those parts of the globe here enumerated

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that *that* return took place. Therefore it must be their *first future return* from those parts, which is the antecedent to the *second* mentioned in this verse.

2. Isa. xlix. 20, 21: "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?"

Israel, as a nation, is here represented as taking a view of the past destructions and desolations which she had endured, whereby the number of her children had often been very much diminished. A peculiar reference, perhaps, to their destruction by Gog, may be here intended, whereby the land of Israel will then have been greatly depopulated. But when the final return of the residue shall have been effected, it will be so full of inhabitants that there will be scarcely room for them. (Vers. 19, 20.) And the unexpected discovery (by the remnant that will have remained in the land) of such a multitude of their brethren, of whose existence they will probably have had no idea, will create that *surprise*, &c., which is so beautifully expressed in the passage.

3. Ezek. xxxix. 28: "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have *left none of them any more there.*"

This portion is adduced as a proof that this will not only be *the last*, but that it will be also a *complete return* of every individual of the Israelitish race to the land of their fathers. When this shall have taken effect, their renovation will soon be completed.

III. *That terrible scenes of destruction will, in like manner, precede the renovation of the Gentile nations.*

A few passages will be sufficient to establish the certainty of this proposition:—

First. Those governments which will refuse submission to Christ, as *King of the Jews*, will be totally broken by their instrumentality.

1. Ps. ii. 8, 9: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt *break them with a rod of iron; thou shalt dash them in pieces* like a potter's vessel."

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This prediction evidently refers to the time spoken of in Dan. vii. 14, 27, when the government of the whole world will be given to the Messiah, and afterwards to the renovated Israelites, subject only to the Redeemer. This is the purport of the former verse of the quotation. The latter verse expresses the destruction of the refractory governments which will oppose this decree of the Most High. And that this will be performed by the instrumentality of the Israelites, will appear from the following quotations :—

2. Isa. xli. 15, 16: "Behold, I will make thee *a new sharp threshing instrument* having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them."

The *mountains* and *hills* here represent the greater and lesser governments of the globe. The words may be understood in two senses: either, first, that the *Israelites themselves*, after their renovation, will be constituted or made this threshing instrument; or, secondly, *the instrument* may signify some very peculiar means that will be made use of by that people, *under the Divine superintendence*, for the destruction of their enemies, and whereby they themselves will be perfectly secured from harm. But whatever particular means or circumstance be intended, it will probably be of a nature altogether unprecedented.

This awful affair evidently coincides with the work of the symbolic stone, Dan. ii. 34, 35, &c.

3. Isa. lx. 12, "For the nation and kingdom that will not serve thee *shall perish;* yea, those nations shall be *utterly wasted.*" The purport of this is so plain that no comment is necessary.

4. Isa. lxvi. 14–16, "And the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, will the Lord plead with all flesh: and *the slain of the Lord shall be many.*"

This passage plainly proves that the judgments which will be used in breaking the opposing governments, and for the destruction of the wicked in them, will be of a *peculiar* and *miraculous* nature; and from the concluding words we may infer that the destruction will be very extensive.

The same awful times and circumstances are referred to in—

5. Micah v. 8, 9, 15, "And the remnant of Jacob shall be

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among the Gentiles, in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both *treadeth down,* and *teareth in pieces,* and *none can deliver.* Thine hand shall be lifted up upon thine adversaries, and *all thine enemies shall be cut off.* And I will execute *vengeance in anger and fury* upon the heathen, *such as they have not heard.*"

By "*the remnant of Jacob,*" mentioned in this and several other parts, is peculiarly meant those who will escape the two last dreadful judgments that will befall their nation—namely, that by Gog, and the succeeding one that we have been lately viewing. In Isa. iv. 2, they are called "*the escaped* of Israel;" in Isa. xlix. 6, "*the preserved* of Israel." The point in hand is so clearly and emphatically expressed in this quotation, that saying more would be superfluous.

Many other passages might be adduced, particularly from the Psalms, but the above are a sufficient specimen.

By a little reflection on these quotations, it will easily be perceived,

First, That the operations of the Divine government in the times referred to will be of a nature widely different from those which the Lord has hitherto manifested. The wicked have been permitted thus far often to prosper in their wickedness. They have continued to grow, as observed by our Lord, together with the righteous, without any forcible act of Divine Providence to root them up. But it will not be always thus. A time will come when sinners shall no more oppose the Divine Will with impunity, but judgment shall in a powerful manner pursue them till they be rooted out of the earth.

Second, In the performance of this awful work, very extraordinary interpositions of the Divine power will be displayed for the preservation of the renovated Israelites, as the instruments by whom these judgments will be inflicted. This is implied in the portions already introduced in this section; but two or three additional proofs, in which the idea is more emphatically expressed, may give increased satisfaction.

1. Psalm xci. 7, 8, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."

This psalm appears from its language peculiarly to refer to the renovated Israelites, during the times we have been considering.

2. Isa. liv. 15, 17, "Behold, they shall surely gather together, but not by me: whosoever shall gather together

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against thee shall fall for thy sake. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

3. Micah vii. 15, "According to the days of thy coming out of the land of Egypt will I shew him marvellous things."

The evident import is, that as wonderful miracles were wrought for the deliverance and protection of Israel when he came out of Egypt, so miracles equally marvellous will again be performed at the future time to which this refers.

IV. *Of the river of the water of life and the trees of life.*

Another means of a very different nature will also, in all probability, be used by the Divine Being, to produce the regeneration of the human race—namely, the river of the water of life and the trees of life. Let us first consider the account given of it by St John. This description immediately follows that which he gives of the heavenly Jerusalem, which will form *the heavenly part* of the Redeemer's future kingdom. But as the river and trees of life will undoubtedly exist in the *earthly part,* it will be proper to take a view of the subject while the earthly part is under consideration.

1. Rev. xxii. 1, 2, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Most writers refer this either to the gracious influences of the Spirit under the gospel dispensation, or to the Divine enjoyments in the eternal state. It is with the greatest reluctance, and through much constraint, that any opposition is made to the concurrent sentiments of such a multitude of the most respectable writers, at whose feet the author would gladly be found in the kingdom of our Lord. But the *weight* and *force* of the evidence compel him to enter his protest against such an interpretation. Let us consider the general state of the case. The nature of the work of grace, and the operations of the Holy Spirit in the hearts of His people, had been, in the clearest manner, before explained in the preceding parts of the New Testament. Is it probable, then, or is it reasonable to suppose, that, after this, our blessed Lord should, by way of *additional illustration,* throw them into symbols, and of such a kind also as are not calculated to represent the nature of the things intended to be illustrated? and then emphatically call it (so far as it is concerned) "THE REVELATION?" * Had the

* Why not? This proves nothing at all.—EDITOR.

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case been really so, this part of it might, with more propriety, have been termed *the concealment*, than *the revelation*. We may therefore conclude, that it primarily refers to things widely different from those which relate to *the spiritual* kingdom of Christ.

But let us try what sense can be made of the words by referring them to *the eternal state*. These trees of life are said to "*bear twelve manner*" (or kinds) "*of fruit*, and yielded their fruit *every month*." Now as *months* consist of *weeks, days, hours*, &c., how can this refer to the *eternal state*, where those respective portions of time will cease to exist? Again, "And the *leaves of the tree* were for the *healing of the nations*." But with what propriety can the word "*nations*" be applied to *the inheritors of the eternal world?* But even admitting this application of the term, what *nations* can possibly be here intended? There can be no more than *two*—the nation of the *glorified*, and that of the *damned*. That *the glorified* will need no *healing*, it would be folly to attempt to *prove*. And with respect to *the damned*, no one, it is presumed, would be so silly as to apply it to their case! Reason, the connexion of the words, and the nature of the language, forbid such an application: this will appear from the more explicit description given of it in

2. Ezek. xlvii. 1–12. Ver. 1, "Afterward he brought me again to the *door* of the *house;* and, behold, waters issued out from under the *threshold* of the house *eastward:* for the *fore-front* of the house stood toward the east, and the waters came down from under the *right side* of the house, at the *south side* of the altar."

Whoever considers the explicit nature and peculiarity of the language in this verse, cannot fail to be powerfully impressed with the great impropriety of viewing its *proper* meaning to be any other than *literal*. What has the *house* or the *fore-front* of it, the *door*, or the *threshold*,—what has the *east*, or *south side*, or the *right side* of it, to do with things *merely spiritual?* What analogy or similitude can any person discover between them?

Excepting the primary intention of conveying the information to His people, it is difficult to conceive what particular end the Holy Spirit could have had in view in such a very explicit description, unless to prevent any idea that the sense of it could be other than literal.

The next four verses are employed in describing the increase of those waters as they proceeded onward from the sacred building. But as this part of the description is of no import-

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ance to the point in hand, we pass it over. Vers. 6, 7, 8, "Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed."

By *the sea,* the waters of which are to be *healed,* is evidently meant the *Sea of Sodom;* called also, *the Dead Sea,* or, the *Asphaltic Lake.* The sense of this part of the prediction is so literal, that most writers are constrained to acknowledge it. If *the waters of the Dead Sea* are to be literally understood, *the water of life,* which is to heal them, must be equally so. To interpret the one as *spiritual,* and the other as *literal,* would destroy the rational meaning of the passage, and must appear, to every unbiased mind, a most unfortunate illustration indeed.

That these waters have not been healed, but remain in the same state as when the prophecy was penned, is well known. To apply, then, either this *building, the river* that was seen in the vision as proceeding from it, or the *trees of life* growing on the banks of the river, to things merely spiritual, or to the Church of Christ, is manifestly wrong. *The wisdom of God,* the *reason,* and *judgment* of the *prophet,* and *the nature* of the circumstances therein described, imperatively demand a literal interpretation. This will be still more fully confirmed by the following parts of the prophecy:—

Vers. 9, 10, "And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers" (the margin reads, the *two rivers*) "shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given to salt."

This seems to refer to the time that will intervene between the renovation of the Jews and that of the Gentile nations, while the use of animal food will continue, and before the creature will be delivered from its bondage to corruption.

On considering the language of these three verses, one cannot

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but lament that any circumstance should ever have happened, or any scheme been adopted, that has rendered it necessary to view them in a figurative light; as it subverts their meaning, and throws over the subject such a veil of impenetrable and mystical darkness as completely prevents the reader from entertaining the least idea of the real intention of the Holy Spirit.

It is conceded, that an ingenious mind might easily discover, in some detached parts of the description, several things which may metaphorically represent circumstances under the gospel; particularly the *healing quality* of the waters, as representing the *healing* influences of the spirit; and the *multitude of fish*, as an emblem of the multitude of converts in the future spread of the gospel. But what can they make of *En-gedi* and *En-eglaim,* two places lying near the extreme parts of the western side of the Dead Sea, and *the coast* between, as a place where the fishermen will spread their nets? And especially, their taking the fish *out of* those waters of life, and thereby *killing them!* It is the peculiar work of the ministers of Christ, as *spiritual fishermen,* to draw the souls of men *out of the muddy waters* of sin and wickedness, to *lead them to* the spiritual water of life, and not to pull them out of it!

Ver. 12, "And by the river, on the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

As the language of this verse so remarkably harmonises with that of John, we may well conclude that the very same things are intended by both; and that the apostle's description, as well as that of Ezekiel, was designed to be understood in its strictly literal sense.

As a confirmation of their unity of meaning, let us attend to the points in which they exactly agree.

(1.) Ezekiel informs us, " The waters issued out of *the sanctuary,*" which was said by the Lord (chap. xliii. 7) to be " The place of his throne, and the place of the soles of his feet." St John says, that it " proceeded out of the *throne of God, and of the Lamb.*"

(2.) Ezekiel says, the trees of life were " On the one side and on the other " of the river. John says, " And on either side of the river was there the tree of life."

(3.) Ezekiel tells us that " It shall bring forth *new fruit according to his months.*" John informs us, "It bare twelve manner of fruits, and yielded her fruit *every month.*"

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(4.) Ezekiel asserts that, "The leaf thereof shall be *for medicine.*" St John tells us, "And the leaves of the tree were for the *healing of the nations.*"

These documents are quite sufficient to establish the certainty of their coincidence.

It may be objected, That they do not agree with regard to *number.* Ezekiel speaks of them as being "*very many;*" whereas John's account is in the *singular.* But a little attention to the description given by St John will convince us that it necessarily implies *a plurality.* "In the midst of *the street* of it, and on *either side* of the river, was there the tree of life." According to the most limited meaning that can be applied to the words there must be *three.* But the nature of the expression will properly admit of an indefinite number.

Is it not, then, in the highest degree probable that *the fruit* and *leaves* of the tree of life, and *the water of life,* will, in some way or other, be ordained by the Most High the means of restoring the human race to, and preserving them in, their primitive state of immortality? There certainly is nothing unreasonable, extravagant, or fanciful in the supposition. And the perfect agreement of every part of the descriptions with each other, (which no other interpretation will admit of,) strongly indicates it to be what was intended by the Sacred Spirit. And when any portions of Scripture are capable of such a rational and consistent literal exposition, what necessity is there, for the sake of a *fancied, far-fetched,* and *distorted spirituality,* of turning them into *mystery,* and rendering them worse than incomprehensible?

It is the opinion of some eminent writers that the original tree of life in the Garden of Eden possessed the peculiar property of keeping the human body in a state of immortality, free from decay and death. From the words of Moses, (Gen. iii. 22, 23,) according to the most correct rendering, this sentiment appears highly probable. And this probability is increased almost to *certainty* by the view given us in the above quotations from Ezekiel and John. While, at the same time, the literal sense that has been given of those passages is equally confirmed by its harmonising so completely with the Mosaic account of the primitive tree of life.

The subject will receive additional light and confirmation from other prophetic parts of Holy Writ.

3. Ps. xlvi. 4, "There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the Most High."

The prophetic language of this psalm appears to be that of the seed of Jacob after their renovation, and the commence-

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ment of the Redeemer's literal reign on Mount Zion, when the judgments of the Lord will be poured out on the wicked in the refractory nations. Thus viewed, the language of the psalm, and the circumstances described in it, are very appropriate; and, by a little transposition of the words in the verse just quoted, its import will more clearly appear. Take it thus: "There is a river" proceeding "from the holy place of the tabernacles of the Most High, the streams whereof shall make glad the city of God." But without any transposition the meaning is sufficiently obvious. The satisfaction and joy of the inhabitants of the future earthly Jerusalem, produced by the numerous and valuable benefits which will accrue to them from the water of life, appear to be the subject contained in this prediction. Its harmony with the passages before considered is apparent, and the meaning is simple and easy.

4. Joel iii. 18, "And a fountain shall come forth of the house of the Lord, and shall water the Valley of Shittim."

From the nature of the language, we need not hesitate a moment to decide, that *the fountain* here spoken of is that of *the water of life*, according to the descriptions before given. But there is some difficulty in apprehending *the manner* in which this prediction can be realised. The phrase, "and shall water the Valley of Shittim," seems to imply that the river of the water of life will visit and water that valley in its course towards the Asphaltic Lake. This lake lies to the east and south-east of Jerusalem; and the Valley of Shittim lies beyond it, on its eastern side. The water of life, therefore, in order to run through that valley before it enters the Sea of Sodom, must wind round either its northern or southern extremity. But at the northern end the river Jordan enters it, and another river of considerable size. At the southern extremity, also, two rivers, or considerable brooks, empty themselves into it. How the river of life, then, can flow to this valley without being arrested by those rivers, or interfering with them, is a difficulty which is not easily solved. Nevertheless, from the words of the angel to the prophet Ezekiel, (chap. xlvii. 8,) "Then said he unto me, These waters issue out toward the east country, and *go down into the desert*, and go into the sea: which being brought forth into the sea, the waters shall be healed," it appears somewhat probable that the river may take an extensive range, and visit a considerable part of the desert south of the lake before it enters it. If this should be the case, it may possibly wind round the sources of those rivers that run into the southern extremity of that sea, and so arrive at the Valley of Shittim in its course.

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But, perhaps, the expression of "*watering* the Valley of Shittim," may signify no more than *washing the shores of it*, after having been mixed with the water of the Dead Sea. If this be admitted, there is then not the least difficulty in the case. For if the water of life be supposed to take an eastern direction from Jerusalem, there would be no river to prevent its running directly into the lake, opposite the Valley of Shittim. But, in whatever manner the Lord may be pleased to perform it, the prediction will most assuredly be accomplished.

But is it possible that any person can seriously believe that the Holy Spirit intended to convey *no other idea* in these words than this, that the barren nations of the Gentile world should be watered by the preaching of the gospel, accompanied by the powerful effusions of the Spirit of Christ?

5. Zech. xiv. 8, "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be." Ezekiel had before indefinitely informed us (chap. xlvii. 9) that there would be *two rivers;* but this prediction of Zechariah not only confirms it, but fixes also in the most definite manner, the division of the water of life into two equal streams, *the direction* and *termination* of both their courses; that one part will flow toward the *former sea,* meaning the Sea of Sodom; and the other part toward *the hinder,* or Mediterranean Sea; and *the permanency* of those circumstances also is here expressed, that summer or winter will make no difference therein.

In the following places also there is probably a reference to the water of life:—Ps. xxxvi. 8, 9; Isa. xii. 3; Rev. vii. 17.

Upon the whole, we may observe, that as, on the one hand, the circumstances contained in the literal sense of these passages are so *harmonious*, so *plain* and *easy*, so *rational*, and, at the same time, so *suitable* to the nature of things contained in various other parts of prophecy, and, on the other hand, as every attempt to make them figurative necessarily renders them at best *mysterious*, and their meaning perfectly *uncertain*, reason powerfully declares which side of the question we ought to take, and which is the more likely to have been intended by the Spirit of God.

If the whole of this matter be deliberately and candidly viewed in union with the preceding parts, the author is at a loss to discover any objection that can be made to it on rational principles, and is not concerned to anticipate such as may arise from those of an opposite nature.

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Art. III.—THE DAY OF THE LORD IN THE EPISTLES OF PAUL.

It is sometimes said that the general views advocated in this Journal are founded only upon dark and mysterious passages, and have no support in the plainer and more didactic portions of Scripture, and that, therefore, their correctness is to be regarded as, at least, very doubtful. This, however, is a mistake. They are not only to be discovered in passages that are mysterious, but are clearly and unmistakeably taught in passages that are in the highest degree didactic and plain. None of the sacred writers is more free from the darkness and obscurity of metaphor and symbol than the apostle Paul; and he most emphatically insists upon these views, and most evidently proceeds upon them throughout his whole writings. We propose briefly to go over the passages wherein he speaks of the day of the Lord, for the purpose of ascertaining the amount of information he gives us on this subject. The passages in which he refers to it are very numerous, and may be classified in various ways, but the following classification seems to us to be as convenient as any for our present purpose:—1. Passages which teach what events shall happen in that day, and their order; 2. Passages which teach its nearness or remoteness, or rather its imminence.

I. The first passage to which we may refer under this head is Rom. viii. 18–23, in which Paul speaks of the manifestation of the sons of God, of the glory that shall be revealed in us, and of the adoption, to wit, the redemption of our body. It is hardly necessary to remark that the redemption of the body is its deliverance from the power of death at the resurrection of the just, or the better resurrection; that the saints shall then be raised in glory and the living changed; glory shall be revealed in them through their bodies, and thus the sons of God shall be manifested. This revelation of the sons of God takes place at the revelation of the Lord Jesus Christ, as appears from Col. iii. 4. It is interesting to compare the parallelism of ideas in the two passages in the original: Col. iii. 4, *Ὅταν ὁ Χριστὸς φανερωθῆ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῳ φανερωθήσεσθε ἐν δόζῄ.* Rom. viii. 18, *τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.* . . . Rom. viii. 19, . . . *τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ.* The glory by which they shall be revealed is material. It is not, of course, to be compared with the spiritual glory that underlies it, which consists in perfect likeness to Christ Jesus, in the possession of

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the perfectly-restored image of God. This latter glory is of an entirely different and infinitely higher nature than the former, and is altogether independent of it, and, in a sense, the only real glory. The material is, on the contrary, dependent on the spiritual; it is its outward expression, as it were; its accompaniment and consequence. The material cannot be without the spiritual, while the spiritual may exist in all its perfection without the material, as appears from our Lord's humiliation, although such a separation can only be temporary; and the material must at last shine out from the spiritual and continue permanently to proceed from it, as in the case of the saints, through the body which shall be redeemed. We are told in Phil. iii. 20, 21, that the Lord at His coming shall change our vile body, (*τὸ σῶμα τῆς ταπεινώσεως ἡμῶν,*) that it may be fashioned like unto His glorious body. We are not concerned here with all the qualities which glorified bodies may possess; these are not fully revealed, and if they were, it is probable that we could not comprehend them; but we know in general that they shall be spiritual, incorruptible, immortal, being raised in *ἀφθαρσία* and clothed with *ἀθανασία*, and in particular, that one of their properties shall be a shining brightness and resplendency. This is one of the qualities of our Lord's glorious body; it was seen on the mount of transfiguration, by way of prelude, when His face did shine as the sun, and His raiment was white as the light, and glistering; and more vividly and overpoweringly by Paul, when it shone round about him on the way to Damascus with a splendour exceeding even the brilliance of the noon-day sun. This glory is different from the Shechinah, as appears from the accounts of the transfiguration; but, like the Shechinah to the Egyptians and Israelites, it is terrible to His enemies, while it is an object of admiring wonder and delight to His people. To His enemies it appears as a flame of devouring fire, for He shall be revealed to them thereby, *ἐν πυρὶ φλογὸς* (2 Thess. i. 8); and there is a power in it whereby they shall be driven to destruction, *ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ*; so also 2 Thess. ii. 8, and shall destroy *τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ.* He is revealed first, and the sons of God are manifested by participation in His glory; and He is glorified in them and admired, (1 Thess. i. 10,) chiefly, no doubt, for the moral or spiritual glory of their salvation, but also for the material glory which He confers upon them, and which they derive from Him. Not only does Paul inform us that the saints themselves shall shine with this glory, but also that their inheritance shall be

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resplendent with the same light streaming forth from the same great Source, (Col. i. 12,) giving thanks to the Father which hath made us meet to be partakers of the inheritance of the saints ἐν τῷ φωτί, in the light. This can be nothing else than the glory proceeding from the Lord, which is not exhausted by the innumerable receivers and reflectors thereof, but pours itself through and around them in a boundless flood. And connecting this with Heb. xii. 22, 24, the city of the living God, the heavenly Jerusalem, we have before us the heavenly city of the Apocalypse. Paul does not describe it so particularly as John does, but it is evident that he had the same idea of it that we find in Rev. xxi. 23—"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." This is the inheritance of the saints in the light. It is only a part thereof, however; for the inheritance includes also the earth; and we are further taught in Rom. viii. 18–23, that at the coming the creature shall be delivered from the bondage of corruption, and shall, according to its nature and capacity, share in the glorious liberty of the sons of God. Their manifestation is an event for which the creature waiteth with earnest expectation as the time of its deliverance. This passage is regarded by many as exceedingly hard to be understood, and a great deal of difficulty has been felt about the meaning of κτίσις. We have heard a learned divine occupy an hour in enunciating and rejecting different views of it, and finishing at last by adopting an interpretation equally inadmissible with those he had rejected. There are some whose craving for what they call the profound is so strong, that they can never be satisfied with any meaning that is easily obtained; and the very transparency of this passage has, no doubt, proved a stumbling-block to not a few. The meaning of κτίσις at least is evident. We are told, 1. That it was subjected to vanity, not willingly; 2. That from the time of its subjection to vanity, and the bondage of corruption until now, it groaneth and travaileth in pain; 3. That it earnestly expecteth, and waiteth for the manifestation of the sons of God; 4. That it shall then be delivered from the bondage of corruption, and from its subjection to vanity. If the κτίσις mean men, it must mean either the righteous or the wicked. It cannot mean the wicked; for 1. It cannot be said of them that they were made subject to vanity not willingly, nor, indeed, can this be said of mankind as a whole, forasmuch as the contrary is true; nor, 2, Do they groan and travail in pain under the bondage of cor-

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ruption. If they groan at all, it is only because of the consequences, or of some circumstances attending that bondage; the bondage itself they do not regard as grievous, they rather love it, and rejoice in it. 3. They do not earnestly expect and wait for the manifestation of the sons of God. If they think of it at all, it is with the mind of the scoffers who say, Where is the promise of His coming? or they look for it with fear and dread; but, for the most part, it is not in all their thoughts. Nor, 4. Shall they be delivered from the bondage of corruption into the glorious liberty of the children of God; on the contrary, the power of corruption shall then, and for ever, be more strongly confirmed over them. Nor can it signify the righteous, for in verse 23, Paul makes a clear distinction between the righteous and the creature; not only does the creature groan and wait, but ourselves also, even we, the righteous, who have the first-fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body; whence it is evident that the creature and the righteous are two entirely different things, and mutually exclusive of one another. The *κτίσις*, therefore, means neither the righteous nor the wicked; the only thing left for it to signify is the earth, and all that is therein, with the exception of mankind; and we are here taught that the whole complex of the lower creation, animate and inanimate, shall be delivered from vanity and the bondage of corruption at the manifestation of the sons of God, or at the second coming.

It is represented as groaning and travailing in pain to be free from the unnatural condition in which it is at present, by reason of its subjection to vanity, whereby it is prevented from arriving at that perfection, and in so far as it is sentient, at that happiness which belongs to its natural and proper state; from standing in its due relation to man; and rendered incapable of answering fully the great end for which it was made, namely, to shew forth the glory of the Creator which it now reflects with no small measure of dimness and obscurity. "Nature," rightly remarks Kurtz, "no longer presents to us the pure handwriting of God; it is, in many parts, a palimpsest, a *codex rescriptus;* an enemy's hand has been upon it. . . . . Ethically considered, it reveals the wrath of God much more than his love."*

It is common to account for this by the curse inflicted at the fall, and to suppose that when Adam was in Eden, all things were perfect, even when it is admitted that, before the crea-

* Delitzsch, Commentary on Genesis, p. 179.

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tion of man, imperfection, corruption, and death, prevailed in the world, the *κτίσις* being then, as now, subject to vanity. This view requires a period, whatever may have been its duration, of general perfection, when man was introduced. Geologians do not affirm, so far as we have been able to learn, that there is any trace to be found of such a state of things at the beginning of the human period, or at any anterior time. On the contrary, they teach that, in their general features, the human period, and that immediately preceding it, are the same, that many species existing in the former, existed also in the latter, surrounded with similar circumstances, and possessed of the same constitution, instincts and tendencies; that, in short, *φθορὰ* is a common feature of all the periods; so that the *κτίσις* must have groaned under the bondage of corruption from the earliest dawn of life upon this world, and geology furnishes no ground for the supposition that the earth ever existed in a general condition of Edenic perfection. But Scripture may perhaps speak where geology is silent, and teach that all things did exist, at man's creation, in such a state of perfection; and it is common to draw this conclusion from the circumstance that at the close of the six days' work, (Gen. i. 31,) it is said, "And God saw everything that he had made, and, behold, it was very good." It may be questioned, however, if the words warrant the inference. "Very good" is only a comparative expression; it may mean only good in a very high degree, yet falling short of absolute perfection; or it may signify only a relative perfection, a capacity or fitness to answer certain ends. Delitzsch, in his "Commentary on Genesis," p. 159, describes "creation as, in a manner, a contest of the Creator with Satan and his powers, as redemption is a contest of the Redeemer with the same. This background of the creation is concealed in Genesis i.; the writer has concealed it intentionally; but we who, through the revelation of the New Testament, are granted an open glance into the conquered kingdom of darkness, know that והנה טוב מאד is a word of victory; and that the Divine Sabbath is a rest of triumph, resembling the *τετέλεσται* of the Redeemer, and the triumphal procession of His ascension. All is טוב מאד after matter has been so far informed with spirit, (*begeistet*,) and the spirit of evil so far banished, as that the history of the glorification of the one, and of the overpowering of the other might begin. תהו ובהו is mere matter, ... it precedes the six days' work, not merely as emptiness which must be filled, but as what is not pleasing to God, which must be overcome. For if, after the conclusion of the six days' work, it is said והנה טוב מאד,

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the opposite must, in a correspondingly high degree, be true of the matter which preceded the six days' work. This work raises the not-divine to a condition befitting (*adäquaten*) God, by introducing light into darkness, beauty into desolation, fulness into emptiness, form into the formless, spirit into matter. But the state and qualities which the creature thus obtains are not yet the final, as appears from the fact that the darkness, which must hereafter be completely abolished, has, at first, only appointed bounds assigned to it. The seven times repeated טוב, which at last becomes טוב מאד, only intimates that the creature has been raised to the elevation of a God-pleasing constitution, from whence it may enter upon the way of development towards final completion or perfection." This view seems to express, as nearly as possible, what Scripture teaches as to the condition of the earth when man was created; and there does not appear to be any reason, whether from Scripture or geology, to suppose the existence of a general state of perfection at any period subsequent to chaos. The Garden of Eden stands by itself, and was, no doubt, very different from the surrounding earth.* Delitzsch holds that "paradise was the firm point of departure from whence the dominion of man over the earth, and through that, the designed inbringing and elevating of nature into the sphere of the Spirit, should take their beginning; and the narrative intimates distantly, but in the plainest conceivable manner, that paradise was established by God in order that out from thence the whole earth should become paradise. The garden is the holy of holies, Eden the holy place—the whole surrounding earth, the porch and outer court—the object is that the whole should be glorified into the likeness of that Holiest of All." Of this glorification man himself should be the mediator, by keeping the garden, prevailing through obedience over the power of evil and death, which God had shut up as it were in the tree of knowledge of good and evil, as in a prison. So long as he should obey, so long should the prison gates remain fast barred, (the bolts, indeed, could only be drawn by man's own hand,) and the glorification of the earth should gradually proceed through man out from paradise towards its final consummation. But he disobeyed; the powers of evil and the might of death were set free; paradise, that holy ground which he was appointed to keep, to guard against them as a firm basis for ulterior operations, fell under their sway; and the whole creation, having thus lost this opportunity of deliverance, fell still more deeply under the bondage

* The command addressed to Adam (Gen. i. 28,) to "subdue" the earth, would have been unintelligible had the earth been then in a state of perfection.

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of corruption, against which man, the appointed deliverer, himself subjugated and enslaved by Satan, has now no longer any power to struggle.* But whatever may be said of paradise, there is no reason to believe that the κτίσις generally, in regard to its subjection to vanity and the bondage of corruption, was ever in a condition essentially, or to a *very* great extent, different from the present. With the exception of the Garden of Eden during man's abode in innocence, the whole creation, from the first introduction of life even until now, has been groaning and travailing in pain. The bondage, no doubt, became heavier, and the travailing more painful because of the curse inflicted when Adam fell. And this being so, the fall cannot be the reason why the creature was made subject to vanity; the subjection was effected long before; the fall comes in at a very late period, and as a cause of a similar nature (to judge from its effects) with that previously in operation, increases the severity of the bondage; indeed the fall may reasonably be regarded as itself an effect or consequence of that previous cause.

But this does not explain what that cause was, nor why the creature became subject to vanity. Indeed it does not appear that we have at present sufficient information to clear up this matter. It is one of those mysteries regarding which nature is dumb, and over which Scripture has thrown a veil of sacred silence, almost, if not altogether, impenetrable; and nearly all that can be done in the way of accounting for it is to frame a reasonable hypothesis. Of course the cause of the prevalence of evil and vanity over the creature, both before and after the introduction of man, is one and the same, namely, Satan and his powers. Delitzsch is of opinion that they forced their way into the earth during the immensely-long periods of the six days' work; and they must have found an entrance at least as early as the first dawn of organised life. But this leaves unexplained the very point that requires explanation. It is a mere flight of fancy to suppose that these fallen beings, having been cast out of their first habitation, and roaming about the universe, happened accidently to light upon the earth as it was emerging from chaos, and thereupon making it their abode, sought to bring all that successively arose out of it in the following ages at the creative word, into as close conformity with themselves as the nature of these things admitted. Nor is it any explanation to say that these spirits, having rebelled against God in some other sphere, were, by Him cast down from thence upon the earth at the commencement of the process, whereby it was brought to such a state of

* See Delitzsch.

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preparation as that it might enter upon the way towards its final development. There is nothing in this supposition to account for the connexion in which they stand to the κτίσις, whereby they have over it, and over man himself, so great a power for evil. It leaves us to have recourse only to an arbitrary appointment of almighty Power. And this is a mere supposition, and, what is more, an incredible supposition. Delitzsch opposes the view that this earth was the original abode of the fallen angels, the place where they were created, and that the chaos in Gen. i. was a consequence of their fall; but we do not think there is much force in his arguments, nor, indeed, in any arguments that we have ever seen brought against this view or hypothesis. It is held by many men of eminence in the present day; there appears to be nothing either in Scripture or nature to contradict it. It seems to us, therefore, admissible as a hypothesis, and it enables us to explain the subjection of the κτίσις to vanity on the same principle by which we explain the curse inflicted on the earth at Adam's fall, upon the principle, namely, that the lower creation is, as it were, bound up in the personality of the intelligent beings who are created to rule over it, and that its condition corresponds with theirs, and, like theirs, is determined by their conduct. This hypothesis explains everything up to the fall of the angels; at least, up to that point, it brings everything under the sway of acknowledged and familiar principles; it explains the connexion of the fallen angels with the earth, and shews how the κτίσις became subject to vanity and the bondage of corruption; and how it came to pass that Satan had access to man, and so much power against him as to bring about the fall, and subject him also to the bondage of corruption. Man fell under that bondage willingly; not so, however, the unintelligent, irresponsible κτίσις. It could only be made subject to vanity unwillingly, or, as it were, by force overpowering the ineradicable bent of its nature, whereby it necessarily tends always towards the greatest perfection of which it is capable, and, in so far as it is sentient, towards the greatest happiness of which it is susceptible. But its condition depending upon the conduct of the intelligences to whom God had given the lordship over it, when they fell, it fell also, suffered in consequence of their sin, and was made subject to vanity and the bondage of corruption.

Adam failed to deliver the creature from the bondage under which it was groaning when he was appointed to keep the garden. On the contrary, he made that bondage heavier, and brought himself and his posterity under the curse. But

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the powers of evil and of death, which he loosed, as it were, from their prison in the tree of knowledge, have been seized by the second Adam, and bound, as it were, to another tree, and overcome and destroyed there, (Col. ii. 15;) having spoiled principalities and powers, He made a show of them openly, triumphing over them in His cross. The victory has been gained, the contest has been irrevocably decided, the right of the spirits of darkness to exercise their power for evil over Christ's people and over the creature has been destroyed, the second Adam has acquired a right to free the creature from bondage, and though, meanwhile, its bondage continues in undiminished severity, its deliverance is certain, a sure foundation has been laid for its hope, and it only waiteth for the manifestation of the sons of God in order to be free from its long and weary and unwilling servitude.

Certain questions here suggest themselves, as, What shall be the condition of the creature when delivered from the bondage of corruption? and shall its deliverance be achieved at once and completely at the second coming? or, shall it then be effected only in a great measure, and receive its full completion thereafter?

We shall not pretend to determine what shall be the condition of the creature when delivered, just because we have not sufficient knowledge; nor do we believe that any man in the present state can have anything beyond the most vague and general ideas on the subject. But to *φθορὰ* is opposed *ἀφθαρσία*, 1 Cor. xv. 42, *επείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·* and from this statement, and from observation, it appears that *φθορὰ* includes disease, decay, death, dissolution with all its painful and repulsive accompaniments, whence it would seem that the *κτίσις* shall be placed in a condition of incorruptibility, excluding all these things, and of course, all change that may stand to these either in the relation of cause or effect. But whether this be so or not, it is no argument against it to say that we cannot conceive it, for there are many things which we cannot conceive which yet shall take place and exist; and a perfect condition of things is quite different from any that we have ever had experience of. Nor can it be shewn, from the nature of matter, whether organic or inorganic, that such a state of things is impossible; for we are incapable of saying in what condition matter may, or may not, be made to exist, or with what new, or to us even inconceivable, qualities it may be invested by Him who created it and impressed upon it its present properties. And it is unwarrantable, from what we know of the constitution of things under vanity and the bond-

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age of corruption, to conclude that they cannot be constituted, as above, in a state of glory and absolute perfection. The law of gravitation, (*e.g.*,) it may be presumed, will continue in force; but it is certainly a possible thing that other and new laws may be introduced to neutralise its influence in so far as it might be destructive of the terrestrial arrangements. And why should it be deemed impossible to effect in the *κτίσις* what shall be actually realised in the glorified human body? We are not disposed to attach any great importance to the findings of unaided reason on this subject; and we hold that a mere hint of Scripture is a foundation on which faith may securely rest, and bid utter defiance to all the hostile arguments of the most learned and profound adepts in natural science to be found in the world. We do not affirm that in the fully-emancipated *κτίσις* there will be an absolute absence of decomposition and reorganisation, just because we are not sure that this is implied in freedom from the bondage of corruption; if we were, we should hold it most unhesitatingly. Decomposition and reorganisation (these shall obtain at least during the millennium) may perhaps be necessary to its perfection; but if so, they may be regulated by laws different from the present; and, at all events, they shall not be attended by pain, or by any other circumstance implying imperfection, either in the individual creatures or in the *κτίσις* as a whole. It were easy to speculate, but we purposely abstain, in order to keep clear of uncertainties.

There is one point, however, about which there is no uncertainty, to wit, the complete abolition of the system of prey, which constitutes so large a part of the bondage of corruption. The arguments which have been used to shew that this system is productive of the greatest happiness may be valid enough with reference to the present constitution of things, as subject to vanity and groaning under a heavy curse, but are altogether irrelevant when applied to a state in which subjection to vanity, shall no longer exist. It does not follow that what may be true under the one must also be true under the other. We do not know the circumstances of the perfect state, and are, therefore, incapable of saying under what system the greatest happiness would be produced in it, except in so far as we may learn this from Scripture. And Scripture is clear upon the point. From the fact that in Gen. i. 29, 30, every green herb was given for meat to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life, Delitzsch is of opinion, that for one living creature to slay another for food

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is contrary to the declared will of God the Creator. It is also repugnant to what of the natural human feelings of benevolence has survived the fall. These feelings may be overborne and laid asleep for a moment in the heat and ardour of speculation, when men advocate the system of prey; but there is no man who walks abroad, and sees the dove struck down, and fluttering vainly in the talons of the kite that is tearing it in pieces, or beholds the wolf rending and devouring the lamb, but feels himself pervaded by a kind of mysterious horror, and feels instinctively that a system which renders necessary such scenes of rapine and cruelty, is totally inconsistent with a state of perfection and sinlessness. We cannot conceive its existence in the Garden of Eden, nor is it conceivable in the earth, when earth shall all be paradise. But its abolition is plain from Gen. i., above quoted, from Isa. xi., and from the passage under consideration. Its abolition may seem to involve the utmost confusion, the most inextricable perplexity, and a whole array of impossibilities. With these things, however, we have nothing to do. We are not to interpret Scripture on the principle of expediency. We are to allow it to speak for itself, and receive, in all simplicity, its unperverted utterances, believing that its Author is sufficiently wise and powerful to obviate all confusion, unravel all perplexities, and overcome all apparent impossibilities. And these things being so, we may endeavour to consider the second of the two questions above stated.

The passage teaches that the deliverance of the creature shall be achieved, at least to a great extent, immediately at the second coming, to such an extent, indeed, as that it may be spoken of as complete. The manifestation of the sons of God takes place at the coming; it is then that the body shall be redeemed or rescued from the power of the grave, and the children of God shall enter into their glorious liberty; but these are the events for which the creature waiteth, earnestly expecting its own deliverance at the same time. The language of the passage precludes the supposition that the deliverance shall be carried on by a gradual process, starting at the beginning of the millennium, from a state of things the same with the present, and only reaching its accomplishment at the end of that period, or at any time within it. On this supposition, the creature would have been represented, not as waiting for the manifestation of the sons of God, but for some subsequent event. It waits for the deliverance itself, not for any process of deliverance. And the same thing is taught in Eph. i. 13, 14, "Ye are sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the pur-

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chased possession;" and iv. 30, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Believers are sealed with reference to a definite time, when the seal shall be examined, and those who have it shall be found true and genuine. This time is at the coming of Christ, 1 Cor. iv. 5, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." Without being approved, they could not be admitted into rest at that time, 2 Thess. i. 7. The time of redemption, therefore, is immediately at the coming. Moreover, they have the Holy Spirit as an earnest only until they enter upon the inheritance, when the earnest is no longer necessary. The inheritance is the purchased possession, including the earth as well as the heavenly city; it is the kingdom that cannot be moved, Heb. xii. 28, which they obtain when they receive the crown, the emblem of royal state, authority, and power, at the coming of Christ; 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day: and not to me only, but unto all them also that love his appearing." The purchased possession must be redeemed in the sense of being delivered, when they enter upon it; wherefore, the deliverance of the creature must be to such an extent at the coming, as that it may be almost regarded as complete. It is clear, also, from what has been said, and from Heb. xii. 26–28, that no great change, such as the conflagration, shall take place after the advent; for at that time occurs the promised shaking of the earth and the heaven yet once more; the removal of those things that are shaken, namely, the present heavens and earth, that there may remain the things which cannot be shaken, or the kingdom that cannot be moved, received by believers at the coming, or the purchased possession, or the new heavens and earth.

But that the deliverance shall not be absolutely perfected at the advent, is, we think, pretty plain from 1 Cor. xv. 23–26,* where there appears to be a strong intimation of a certain interval between the advent and the end, during which death shall not be destroyed, nor all opposing rule, and authority, and power put down. Such an interval there must be; for at the end He delivers the kingdom to the Father, He enters upon that kingdom at His appearing, 2 Tim. iv. 1; so that if the appearing and the end are at the same time, He can have no peculiar kingdom at all; wherefore, there shall be an in-

* See Wood's "Last Things."

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terval of considerable length, (which is the millennium,) at the end of which the deliverance shall be completed.

The condition of the *κτίσις* during that interval is determined by the relation in which it stands to Christ and the glorified saints, on the one hand, and to Satan and sinful men upon the earth, on the other. Sinful men dwelling upon the earth shall stand to it in the same relation in which fallen Adam stood to it, or in which mankind stand to it now,—thus perpetuating at least some portion of that part of the bondage of corruption which is due to the curse inflicted at the fall, and in which it may be remarked that the system of prey was not included. At the beginning of that interval, Satan is bruised under the feet of the saints, (Rom. xvi. 20,) and is cast into the abyss; and as his direct relation to the earth as its lord is thus destroyed, it is reasonable to suppose that the results of that relation should cease, and that the bondage under which the creature groaned before the fall of man, and which is due to Satan alone, should be removed almost if not altogether. If any part of it should remain, it is because, while in the abyss, he has still a moral bond of connexion with the wicked upon earth, through the sin that rules over them, and in them, and through them, with the creature. He still remains in an indirect relation to it, and indirectly connected with it, which prevents the bondage from being fully removed. He appears upon earth for the last time, to attempt the re-establishment of his lordship over it in all its completeness, which shews that till the end his connexion is not completely severed. The Lord Jesus Christ is the rightful and true Lord and Head of the creation, and the glorified saints stand under Him in a similar relation thereto; in that relation, indeed, in which Adam would have stood to it, had he, by obedience, prevailed over the powers of evil. The full emancipation of the creature would, in that case, have ensued. And the relation in which Christ and the saints stand to the earth during the millennium is not followed by its full and natural consequences; because its power is, in some small measure, neutralised by the connexion in which wicked men and Satan, the former directly, the latter indirectly, stand to the creature. And thus we see how it comes to pass that the bondage is not completely removed till the end, when the connexion of Satan and the wicked with the *κτίσις* is entirely severed; when they can no longer even pretend to the lordship thereof, having been utterly cast out from it; and Christ and the saints are its only lords and possessors in the unlimited and unopposed exercise of all authority and power.—(*To be continued.*)

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Art. IV—NAPOLEON AND ITALY.

We have more than once intimated our dissent from what we may call the "Napoleonic" construction of certain parts of the prophetic Word.

That the present emperor of the French is, in one sense, a prophetic character, we might perhaps be willing to admit. He is an important contribution to the present prophetical position of European affairs; he is a providential instrument in maturing and forwarding a certain class of prophetical events; he is weaving his part of the great Roman web which is rapidly approaching its consummation. But when we have made these general affirmations respecting him, we have conceded to him all the space and importance which can be claimed for him by students of the prophetic Word.

He is the fulfiller, but not the fulfilment, of prophecy.

Deep of purpose as he is said to be, he is, perhaps, not so deep as he gets credit for being. He is taciturn, because he has nothing to say; he is uncommunicative, because he has nothing to communicate. He is obviously at his wit's end frequently, and knows as little as we do what his next move is to be. He is far more the creature of circumstances than the controller of events, or the director of movements. Of this fact he seems abundantly conscious; and it is this consciousness, as much as anything else, that is stimulating his warlike preparations by land and sea. He knows not what may come next, and he is preparing for the worst.

His plans, announcements, and actions, during these last ten years, have been a series of contradictions and vacillations; one aim alone being palpable and paramount,—the security of his own throne and sceptre. That he desires peace, we believe; but for the security of his position warlike excitement is needed; and therefore he lets loose war at times, and covers France with the insignia of "glorious battle" to ingratiate himself with a nation whose passion is war. Besides, he must have a "position" in Europe among its kings and statesmen; he must be feared abroad, as well as admired at home; and, for this end, he must have the first army and navy in Europe, whether he is to use them or not. He knows that he is neither loved nor trusted; that the old despotisms on all sides of him hate him with their whole hearts, and suspect his every word and movement. Therefore he must have a substitute for confidence. He must be in a position to shake his sword at them all, and make them feel that he cares not how much they dis-

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trust and dislike him. He does not want war;—that would lead to a hostile coalition, and endanger his throne; he wants to have all that war could give him without drawing a sword; he wants the moral and political results of his "uncle's" victories without the victories themselves. He wants, without firing a shot or losing a man, to do all that Napoleon I. did by twenty years of bloodshed and havoc.

Most of all, he wants to be at peace with Britain. Our friendship is his security, as our hostility was his "uncle's" ruin. He is quite aware that the English alliance has given him a position in Europe which nothing else could have done; and that, had it not been for this, a despotic coalition would long ere this have hemmed him in with armies, and compelled him to accept unequal battle, or to fling away his crown. He dare not break with England even though he would. But he does not want to break with us. He knows us as no European monarch ever knew; he knows us, and he honours us above most. He is proud of his alliance with us,—as well he may. The last nation he will quarrel with will be England; and that not merely because he desires our friendship, but because he knows that from the hour that he breaks with us his own security is gone; his crown is not worth a twelvemonth's purchase.

A wealthy, powerful, prosperous kingdom will always be courted, even though envied, and perhaps hated. The rich have many friends. It is so with us; never more so. Why? Because nearly every other kingdom of Europe is on the verge of bankruptcy, and falling asunder by reason of internal discontent and misrule. The iron and the clay do not assimilate; and all the kingdoms around us, ill-formed, ill-knit, ill-governed, are threatening to break up. At present, through God's wondrous grace towards us, we sit secure; well-moulded, well-knit, well-governed, exhibiting a unity and compact stability, as well as an energy and buoyancy, which make us a nation wondered at by all. In us it seems all iron and no clay at present; at least the clay gives no sign of weakness or repulsion. Of no other kingdom can this be said. Hence the eagerness with which our alliance is sought after, even when we are vilified and assailed. In a world-wide storm like the present, what vessel would not gladly anchor under our lee, or lash themselves to our sides! The old rock stands well; and its cliffs do noble battle with the waves. It has afforded shelter to kings and anchorage to kingdoms for many a day; and it is likely to do so for many days to come. It is about the only really stable thing at present over all the broad earth. No one

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knows all this better than Louis Napoleon. He feels that he himself needs a prop, and that his kingdom needs a place of anchorage. Without Britain at his back, his position would be at this moment perilous in the extreme. Conscious of this, he bears placidly all the hard words we fling at him, and rewards us with bland speeches for our revilings.* He would be superhuman if he did not feel our sometimes unjust and venomous attacks; and long ere this he would have taken his revenge had not British alliance been an absolute necessity to him. Besides, he has sense enough to calculate the relative values of our abuse and others' flatteries; and, doubtless, he has ten times more confidence in us after all than in Austria or Russia. He knows that when we have abused him we have done all that we really want to do, and that, even though we had the power, we would not lay a hand upon his throne. Whereas, he knows full well that the surrounding despotisms look on him as an upstart and a firebrand, and that, as soon as they have the power, they will make quick end of his illegitimate usurpation. Nay, he knows that if Russia, Austria, and Prussia could only win England over to a coalition, they would make short work of him, and at once proceed to remove this eyesore of legitimacy, and to quench this dreaded firebrand.

Wise, bold, and stubborn as the French emperor is supposed to be, he has many times over belied all these characteristics. He has vacillated, wavered, he has said and unsaid, done and undone, advanced and retreated, gained ground and lost it, time after time. He has prospered and he has failed; he has indicated purposes and shrunk from carrying them out. His whole career has been an alternate success and blunder. The course of the first Napoleon was unmixed success up to a certain point, when his star began to descend; but the career of Napoleon III. has been a strange mixture of weakness and boldness, of vacillation and obstinacy, of success and failure; as if his star was to know no ascendant, but to shine and darken, rise and fall alternately; shewing that he has another work to do than his uncle had, yet, that whenever that work is done, he will be set aside like his predecessor, to make room for one who will eclipse them both.

He, however, who is to eclipse them both, will not be Emperor of France, but King of Rome.

* Newspaper editors are fond of flinging Boulogne in the emperor's teeth, and reminding him of the castle of Ham, as memorials of folly. But they ought not to forget that a gunner must sacrifice many a shot before he finds his range; and, besides, that almost all successful lives have begun with a mistake.

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What, then, is the work for which Louis Napoleon seems raised up? Not certainly to invade Britain; nor enter on the mission of Antichrist; nor, perhaps, to accomplish any great thing, save to prepare for another greater than himself.

The first Napoleon shook Europe to pieces, so that for a while it lay dismembered, broken, split and fissured in many strange ways, reduced to a sort of pulp or mass of clay. Since his day it has been trying to gather its pieces together and resume its old affinities and settle down in its old centres. It has not yet succeeded, however. No cement has been found sufficiently tenacious to fasten the fragments; and the recent announcement of the principle of "nationalities" has counteracted any little progress made in reuniting kingdoms and restoring Europe to its old condition. The first Napoleon's work, then, still remains; and disjointed Europe lies waiting for a reconstruction on different principles, and with different centres. It is this broken mass that Napoleon III. has to work upon, and his errand is the redivision of the Roman empire, and the repartition into ten kingdoms, that in the last days, which are now hastening on, it may be precisely in the condition which Daniel predicted.

Italy is now one kingdom; and its new metropolis will be the old seven-hilled city on the banks of the Tiber.

We know that Daniel's fourth empire is the Roman; and we know that the capital, not of Italy only, but of the Roman empire, was Rome. As it was at first, so will it be at last. With the resuscitated Roman empire will be displayed the resuscitated capital, destined yet to be the scene of greater wonders than it has been since the days of Romulus or Cæsar.

Rome will rise again, and, it may be, run a course of longer duration than we expect. For a season it may become the abode of true religion, and God may have a people there and a goodly church, worthy of apostolic days. Then there will be the falling away, and the revelation of the man of sin. Popery has passed away, or become the helpmeet of infidelity; infidelity, based upon all the science and philosophy which Satan, disguised as an angel of light, can make use of for his hellish end of self-deification and antichristian hostility to Jehovah and His Anointed. Thus the "seat of the beast," *i.e.*, the throne of the Roman empire, will be where it has always been—in Rome. As Babylon was, first and last, the capital of the first empire of Daniel, so Rome is to be, first and last, the metropolis of the fourth. The metropolis of Chaldea never was the metropolis of the Roman empire; and it would require strong proof to make us believe in the transference of the fourth

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empire's capital from the seven hills of Latium to the plain of Shinar.

Besides, old Babylon never was the persecutor of the saints. She had Israel in captivity, but she shed no blood in wanton persecution. Therefore it cannot be in her skirts that the blood of all who have been slain upon the earth is to be found. Rome has been a steady persecutor of the saints. In her, more blood of martyrs has been shed than in any other city. And as she has begun so shall she end. In her Pagan days she shed much; in her Popish days she shed more; and what she is to do in her Infidel days, remains yet to be seen.*

Probably the time may be near, and the great crisis on the point of being reached; for East† as well as West are shewing symptoms of convulsion, which will ere long alter the face of Palestine as much as that of Italy.

The dates we know not; the signs we do know. And this is the time for watching.

The world's days are numbered. No power of armament, nor expansion of commerce, can long ward off the collapse. Men talk of durable kingdoms and stable dynasties. But the time for these is gone by. Hereditary claims are pronounced obsolete, and new ones are dependent on the people's ostra-

* It is remarkable that the worst persecutors of the Church were the ancestors of Victor Immanuel. And another thing is remarkable, that he is said to be the legitimate heir to the title of King of Jerusalem. Strange that he should be both King of Jerusalem and King of Rome!

† The Eastern question does not bid fair for speedy settlement; if, indeed, it can be settled by anything but the sweeping out of Moslems and Moslemism from Syria. The question between Maronites and Druses might perhaps be settled, if either the French or Mohammedans wanted it settled. But they don't. And they will foment it till Druse and Maronite have extirpated each other, or have been extirpated by Turk, or Arab, or Frank. The French stir up the Moslems; the Moslems stir up the rival sects against each other; and there is small prospect of peace. Cruel as the Druses have shewn themselves, they are the best of the conflicting tribes; and had the Maronites triumphed over them, the cruelties would in all likelihood have been much more atrocious than they have been. Louis Napoleon has blundered, or rather failed in his plan. He wished to destroy the Druses and to unite with the Maronites as co-religionists. But he has overshot himself. The quarrel has gone further than he thought, and the victory has been so completely with the Druses that he has hardly any co-religionists left in Lebanon; so that he has neither got the footing nor the pretext for it which he expected to have. French influence has been weakened, not augmented, by the issue of his own plot. But still the question remains, What is to be done with Syria and Palestine? Restore the Jews, say some. Right; but how are you to get quit of the Mohammedan hordes? Probably the Eastern question will be solved only by the expulsion of these demons from a land which they only curse and destroy. Then all will be ready for Israel's restoration. This is what we look for:—Israel in his old place and land ready for Gog's invasion; and the ten tribes in the position in which "the stone" is to smite them.

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cism. These last days are not for dynasties. Individual men or things will rise up and do the work assigned, but that will be all. They will try to found a family, but it will not do. The time for founding dynasties has gone, not simply because the end is near, but because the idea on which dynastic fabrics are founded is now numbered with the past. It is now simply the will of the people, or the sword of the strong man, be he dictator or despot.

Art. V.—READINGS IN FIRST CHRONICLES.

Chap. VII. 1-19.

There are two ways, it has been said, of looking on the Cathedral of Milan. The traveller may fix his scrutinising gaze on the minute ornaments, so perfectly finished, on some one of the hundreds of columns, on some one of its statues, or on some figure, human or angelic, cut out on the stone, and embowered in delicately-traced foliage. He may spend thought and admiration in this manner on the building's separate parts; but he may next pass his eye over the cathedral at large, and survey the grand features of the whole great edifice. It is thus we do in reading the Word of God. At one time we tarry at some one spot, and seek to rifle it of some of its stores; we meditate on some one portion of a book, and delight ourselves in what it yields. Then, at another time, we let our eye pass from Genesis to Revelation; we follow the bend of the Bow of Promise from Paradise under the first Adam to Paradise under the second Adam, admiring and adoring. The great temple may be surveyed in detail,—here its gates, there its pinnacles; here its altar, there its sanctuary; yonder its sacrifice ascending in smoke heavenward, by our side its sweet incense filling the holy place; there its white-robed singers and harpers, here its worshippers in every varied vesture. But the great temple may be also surveyed as one whole, and we may pause on its one grand purpose, while the song of praise fills our ear, and the light of the glorious sun is bringing out to view the complete edifice as one mount of alabaster, whiter than the snow of Lebanon.

We study prophecy in both these ways; and we study individual books of Scripture also in both ways. At present, in 1st Chronicles, we are dwelling on the minute details, all of which have a purpose and a specific meaning. We are not, however, always able to detect the special purpose. The eye

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of the skilled architect is not the same as the eye of the spectator; and so the latter may be at fault, and become weary in gazing, while the former could point out the use and the admirable end attained by what we wonder to find there.

One thing let us always keep in mind in our readings in this book, viz., we are very far from supposing that there is only a single specific end in view in these Chronicles. On the contrary, we believe that the ends are manifold. Ruskin speaks of the foxglove as exhibiting at one and the same time three states,—the germ of a coming flower, a flower in present bloom, and the withering leaf of some former flower. It is thus with this book. Its chronicles have a lesson for us who now read it; they taught another lesson in the past to the men of Israel who first read their pages; and we believe they are yet, in a future day, to speak out a lesson and furnish uses to Israel and the world such as we do not now perceive. There is in the Book of Chronicles, in the case of its genealogical records, a past, a present, and a future.

THE TRIBE OF ISSACHAR.

Ver. 1.—"Now the sons of Issachar were, Tola, and Puah, Jashub, and Shimrom, four."

Let us keep before us the prophecy of Jacob in regard to this tribe,—"Issachar is a *strong ass,*" but he is one "*couching between two burdens. He saw that rest was good, and the land that it was pleasant, and he bowed his shoulders to bear,*" (Gen. xlix. 15.) And so also Moses sang, "*Issachar* in *thy tents,*" (Deut. xxxiii. 18.) This tribe in its very names has something of these peculiar features referred to in prophecy. While as to numbers it was (Num. i. 29) mightier than Ephraim, (Num. i. 33,) there are symptoms of inactivity and a spirit of indolence apparent, as well as a tinge of despondency, in the names.

Tola, "Worm," as if his father's heart had sunk at the hazard which Jacob's family ran, feeling himself, in comparison of the Canaanites, feeble and ready to be crushed; and so at the birth of his son he named the child "A worm." If this be so, we may see significance in our Lord's cry, in His day of humiliation, crushed under our burden,—"*I am a worm,* and no man," (Ps. xxii. 4.) The term is תּוֹלֵעָה; just as it is again in Isa. xli. 14, when *Worm* Jacob is promised to be made a mighty conqueror.

Puah, not (פּוּעָה, as Exod. i. 15, but פּוּאָה), "Mouth," or perhaps "Breath of the mouth," is a name that may speak of feebleness, like the former. *Jashub,* "He shall return," speaks

hope of a better day than that of Jacob's family wandering from place to place. *Shimrom*, "Preservation," or "Watching," tells how Issachar felt the need of continued care, and perhaps intimates that his mind allowed anxiety to rest upon it. These four names of Issachar's sons seem to indicate a man of desponding views; and if descendants often receive an impress from their forefather, we may recognise in him the original of his tribe's peculiarity—viz., readiness to succumb under difficulties, rather than resolutely to face them, and take arms against them.

Ver. 2.—"**And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola. They were valiant men of might in their generations; whose number was in the days of David two and twenty thousand and six hundred.**"

Here is the reverse of the coin—"The strong ass." Here is Issachar seen in his might. The descendants of the "*Worm*" Tola are apparently all mighty men. We may find in this fact a sort of historical promise, or at least an illustration by facts of the after-promise, "*Worm* Jacob shall *thresh the mountains*," (Isa. xli. 15.) For the eldest son of Tola, "The worm," is *Uzzi*, "My strength;" the next is *Rephaiah*, "Jehovah heals;" then follows *Jeriel*, "God will provide," and *Jahmai*, "Jehovah is a wall;" and last of the train of sons are *Jibsam*, "Sweet-smelling," like a field which the Lord has blessed, and *Shemuel*, "One whom God has heard." The names given to them at their birth indicate their father's expectations and feelings; and he was not disappointed, for they were all valiant men, (גִּבּוֹרֵי חַיִל.) And then their descendants in the *days of David* maintained their character for valour, besides being numerous; for it is of this one branch of Issachar's tribe that it is said there were 22,600 of them in David's time. The descendants of Puah, Jashub, and Shimrom are referred to afterwards, (ver. 5,) but are not here included.

Ver. 3.—"**And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.**"

Uzzi had his father's hopeful spirit in him; for he calls his firstborn *Izrahiah*, "Jehovah shall arise," like the sun going forth at morning—a fine suggestion. It may have been meant originally to declare his hope of deliverance from Egypt; it might also declare his hope of deliverance under every trial; but it might even stretch onward, and point to the long-looked-for rising of the Sun of Righteousness, the Messiah of Israel. It is a name that we too, in our day, might use, as we bend forward into the future to discover the first streaks of the approaching dawn, the rising of the Sun in the morning of the millennial day. Expressive of the ground of such a hope was

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the name that followed,—*Michael,* "Who is like God?" what may we not expect of Him? We found *Levi's* descendants (chap. vi. 40) employing that happy and cheering name. *Obadiah,* "Jehovah's servant," and *Joel,* "Jehovah is God," are names familiar to us elsewhere. The former, indeed, occurs not less than twelve times, and the latter, fourteen. *Ishiah,* "One whom Jehovah lends," or "gives," seems to be an appellation given him with the design of acknowledging the Lord's mercies.

Ver. 4, 5.—"And with them, (עֲלֵיהֶם,) by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons. And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand."

In addition to the families of Tola (for עֲלֵיהֶם seems to mean this) were bands of soldiers from other families of Issachar to the number of 36,000. To which must also be added nearly thirty thousand more not included in these—"Bands of soldiers"—a body of men whose use and standing cannot now be ascertained. Putting all together, there were 87,000 valiant men in Issachar in David's days. "Their brethren, belonging to (לְ) all the families of Issachar, were valiant men of might. They were reckoned 87,000 in all."

This was indicative of the "strong ass," a term of high commendation in the East. Yet may we not notice the "multiplying of wives," ver. 4, (הִרְבּוּ,) as characteristic of the tribe in its other respect, viz., inclined to ease and domestic enjoyment; "They saw that rest was good;" they "rejoiced in their tents?"

Let us not forget to add, that it is with a special eye to the shewing forth of David's greatness that the strength of Issachar is mentioned. (See ver. 2.) David's power was a token of the Lord's favour; the Lord delighted to honour him and his; and David in all this was typical of Him whose hosts are to be more than the dew of morning, each one a man of might, a man with a resurrection-body of power.

THE TRIBE OF BENJAMIN.

Ver. 6.—"The sons of Benjamin; Bela, and Becher, and Jediael, three."

Jacob's prophecy in Gen. xlix. 27, "Benjamin shall ravin as a wolf," suits remarkably the name of the eldest son of Benjamin; for *Bela* means "Destruction," or "Destroyer." Is not the propensity of the father seen in the name he gives his son? Is not this the disposition of the ravening wolf? Why he called his next son *Becher,* "Young camel," (*Ges.*) does not

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appear; nor does it suggest more to understand it as signifying "Firstborn," (the Greek πρωτογένης,) as some do. There was apparently something peculiar in Benjamin's mind. His third son is *Jediael*, "One whom God knows."

Of these three sons' descendants we are now to get some notice, so far as may shew their *might and valour*. The full account of their successive descendants, for the purpose of tracing descent, is reserved to another chapter, (chap. viii.,) when *Saul* the Benjamite is to be specially spoken of. Meanwhile, as in the case of Issachar, we are here shewn something of the greatness of this tribe, and thereby something more of David's greatness. David the king, the type of Messiah, is one who must be honoured for the sake of Him who is to come from his loins, and so the companies that gather round him are numerous and mighty.

Ver. 7.—"**And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.**"

Ezbon, "Beauty," a name derived from צְבִי, "Gazelle;" *Uzzi*, "My strength," or "Jehovah is strength," a name found in several tribes; *Uzziel*, "God is my strength;" *Jerimoth*, "Heights," another very common name; *Iri*, "Watchful"—are all significant, breathing feeling, and expectation, and faith.

Ver. 8, 9.—"**And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth; all these are the sons of Becher. And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.**"

Zemira, "Song;" a song of praise, indicates the thankful joy which filled the parents' heart at his birth. *Joash*, (we have met with it, chap. iv. 22,) "Given by Jehovah;" *Eliezer*, "My God helpeth"—an old venerable name, (Gen. xv. 2)—the *Lazarus* of the New Testament; and *Elioenai*, "Jehovah's eye on me," (see chap. iii. 23, in Judah, and iv. 36, in Simeon,) all express godly feeling in Becher. *Omri* is interpreted "Jehovah's servant," or "Jehovah's disciple,"—another name breathing something of Becher's holy desires; and if he had another son, *Jerimoth*, "Heights," it may be meant to express the high places on which he hoped the Lord would set him, for he follows up this name by *Abiah*, "Jehovah is my father;" and by *Anathoth*, "Lowliness," or "Prayer." What idea he meant to convey by *Alameth*, "Concealment," does not appear; it may be we should understand it as derived from עֶלֶם, "A youth," pointing to the tender age of his child in contrast with his father's now advancing years, and indicating vigour.

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Ver. 10, 11.—"The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar. All these the sons of Jediael, by the heads of the house of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle."

The clause, "By the heads of their fathers," is obscure. The sentence seems to mean, "All these were sons of Jediael, belonging to (לְ), or in the class of, heads of families; the whole number of their descendants at last (in the days of David) amounting to seventeen thousand two hundred."

Bilhan (see chap. i. 42) is "Terror," a name taken from ancient Seir. *Jeush*, "Gatherer," is another name taken from ancient personages; he was a son of Edom, (see chap. i. 35.) If the father borrowed from Seir, why should not the son borrow from Edom? *Benjamin*, "The son of the right hand," is the name of their first father; and this, with the other two names preceding, indicates a curious propensity in this tribe to go back to former days. *Ehud*, "Joining together," coming in after these others borrowed from former days, seems to utter the desire of the parent to combine in his progeny the virtues or good qualities of preceding generations. *Chenaanah*, "One who has the qualities of a Canaanite," may be the sense of this name, though others render it "Merchandise." *Zethan* is "The olive;" followed by another old name, *Tharshish*, (see chap. i. 7;) and by *Ahishahar*, "Brother of the dawn." The useful *olive* and the *dawn of day* are suggestive of the tendency of Bilhan's mind; he fain would see in his family a combination of ancient valour with usefulness and splendour.

Ver. 12.—"Shuppim also, and Huppim, the children of Ir, and Hushim, the sons of Aher."

It is a capricious thing in our translators to put in "*children*" in the first clause, and "sons" in the next; for in both the term is the same, (בְּנֵים,) "sons."

Ir is the *Iri*, son of Bela, (ver. 7;) and *Aher* is the *Ahiram* of Numb. xxvi. 38. *Shuppim* signifies of "Waylaying;" while *Huppim* tells of "Protection." The one reminds us of the snares around us; the other, of the protection we have from these snares. *Ir*, "The watchful," was he who chose for his sons these significant names. And then, as if in intentional contrast, we find *Aher*, "Delay," whose son's name is *Hushim*, "Haste,"—a sample of the pleasant playfulness in which the families of Israel could indulge. The reason why the families of this verse are mentioned at all in this place may be because these contributed their quota to the seventeen thousand of the preceding verse.

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THE TRIBE OF NAPHTALI.

Ver. 13.—"The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah."

Jahziel, "Allotted by God," may be the expression of parental acknowledgment of the Great Giver. *Guni* (as in chap. v. 15) is "Protected by Jehovah." Not less so *Jezer*, (יֵצֶר,) "Frame," or "Form," may refer to the Hand that fashioned the child, and may be a brief mode of expressing the feeling that this child is the work of the Heavenly Potter, (יוֹצֵר.) *Shallum* brings out the idea of *retribution* or *recompense;* and so common is this in Israel, that we have not less than fifteen persons in the Old Testament who bear that name. Surely the idea was one ever present to an Israelite's mind. Does it not speak of the Israelite having respect to the *recompense of the reward?* (Heb. xi. 26.)

"*These are* the sons of Bilhah." Is the meaning, *q.d.*, no more than this need be written about *Naphtali* and *Dan*, sons of Bilhah?

It is remarkable that this is all that is recorded of the once renowned tribe of Naphtali—a bare list of four names! *Dan*, too, slurred over! And then of his neighbour, *Zabulon*, there is no mention made at all! Why is this? For once Zebulon and Naphtali (Judges v. 18) "were a people that jeoparded their lives unto the death in the high places of the field;" and chap. xii. 33, 34, does not fail to notice their general adherence to David. The *Danites*, too, who are omitted here, appear in an honourable place of chap. xii. 35, along with *Asher*. It may be that in these tribes *individuals* were not very eminent, and hence the names were not singled out; while in the other cases, the individuals were in some way men of mark, and their names were on that account preserved. But a further reason, probably, is to be sought for in the fact, that these tribes were very early carried into captivity, and their captivity was permanent. None of them returned from exile at the end of the seventy years; and so their genealogy was not such as could furnish incitement to returned members of their respective tribes.

THE TRIBE OF MANASSEH.

Ver. 14, 15.—"The sons of Manasseh; Ashriel,* whom she bare: (but his concubine the Aramitess bare Machir, the father of Gilead: and Machir

* *Ashriel* should have been *Asriel*, the root being אָשַׂר or אָסַר, "to bind." It seems our translators followed Jerome, who read אַשְׁרִיאֵל, "*Beatitudo Dei.*"

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took to wife the sister of Huppim und Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad; and Zelophehad had daughters."

"Whom she bare" is an abbreviation for "Whom the proper mother bare," in distinction from the concubine. See the same mode of expression in chap. iv. 17. *Ashriel*, "Bound by God," and *Zelophehad*, supposed to be "Rupture," are both names that convey to us no definite idea of the events or circumstances referred to, though they seem to have been of a gloomy complexion. *Zelophehad* was a grandson, not a son.

One thing is remarkable. While, on the one hand, Manasseh seemed likely to multiply by means of the concubine he had taken, on the other hand, Zelophehad, his grandson, had no sons, but only daughters, the Lord in this way rebuking Manasseh for turning aside to a concubine. Then, too, it is interesting to find one of his tribe, *Machir*, "The price," marrying *Maachah*, "Oppression," sister of the Benjamites Shuppim and Huppim. Now, the daughter of this *Machir* became concubine to a chieftain of Judah (chap. ii. 21); so that we find *Manasseh* very early connecting himself with both *Benjamin* and *Judah*. Is not this in part a fulfilment of the prophecy in Genesis xlix. 22 —the fruitful bough of Joseph "*runs over the wall?*"

Ver. 16.—"And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. And the sons of Ulam; Bedan."

Was it not with her eye on the prediction of Jacob, "His branches shall run over the wall," that Maachah gave the name *Peresh*, "Spreading," or "Dispersing," while she called his brother *Sheresh*, a "Root," or "Shoot" from the parent stem? There is something like playful alliteration in the name of the two brothers. But when Sheresh called his sons *Ulam*, "A porch," and *Rakem*, "An embroidered garment," satisfaction in domestic prosperity seems to have been the chief idea present to his mind. *Bedan*, "The serviceable," son of Ulam, carries on this idea. The name is supposed to be an abbreviation of the word עֲבָדָן, "service," and some think that in 1 Samuel xii. 11, this name is given to *Samson*, because of what he did for his country.

Ver. 17.—"These were the sons of Gilead, the son of Machir, the son of Manasseh."

This we understand to be the commencement of a new list of names—a list of the direct descendants of another son of Machir—namely, *Gilead*. We suppose ver. 18, 19 speak of Gilead and his race.

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Ver. 18, 19.—"And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah. And the sons of Shemidah were, Ahiam, and Shechem, and Likhi, and Aniam."

Gilead's sister is first spoken of. She bore a name that, at least, told her father and mother's lofty thoughts about her, for it signifies "The lady," or rather, "*The queen.*" She must have been remarkable, for her husband is not named, while her progeny are given in full—viz., *Ishod*, "Man of glory," as ambitious a name as her own; *Abiezer*, "My father helpeth," a more modest one; and *Mahalah*, "Ornament," or, "Adorned," returning to former high thoughts. As for *Shemidah*, "Renowned for knowledge," he was Gilead's son; and it seems as if his ambitious parents wished at his birth that their son should excel in wisdom. If he did, we know not. His sons were, *Ahian*, "Brotherly," and *Shechem*, "Shoulder," perhaps meant to suggest brotherly feeling, and this expressed by helping each other, bearing each other's burden, and aiding each other in work—shoulder to shoulder. *Likhi*, on the other hand, is "Learned," or, "Instructed;" while *Aniam*, "Sorrow of the people," may speak of the calamitous times when the child was born, like *Beriah*, in ver. 23.

What a record of buried joys, buried sorrows, buried hopes, buried fears! These names are like stones of a building with half an inscription left. We get from them fragments of a story, and broken-off narratives of events, public and private. Come, oh, come quickly, Thou who wert "the sorrow of the people," by bearing it all on Thyself; Thou who wert "the learned One," having the tongue of the learned,—whose "shoulder" bore the burden,—whose "brotherly heart" felt for our woes. Thou art Mahalah, "the adorned One;" Thou art Abiezer, "my Father who helps;" Thou art Ishod, "the Man of Glory;" Thou art to us Bedan, "the serviceable One;" Thou art our Ulam, "the porch of our home," for by Thee we enter in; and Rakem, our "embroidered robe." O true Sheresh, "root" of Jesse! O true Peresh, "the spreading One!" O true Machir, "the price" paid for us, who didst take for Thy spouse, Maachah, "the oppressed."

THE TRIBE OF EPHRAIM.

Ver. 20.—"And the sons of Ephraim; Shuthelah his son, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son."

There were glorious prophetic promises resting on the head of Ephraim; and yet the names of his sons seem to indicate that the morning of his bright day was cloudy and lowering. If *Shuthelah*, "Plantation of greenness," express cheerful hope,

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yet the next, *Bered*, "Hail," suggests the coming down of a storm on that plantation; while *Tahath*, "Lowness," shews the plantation lying prostrate. If Ephraim's hopes were at first disappointed, it would be no more than what took place when Eve, who called her first-born *Cain*, was constrained to name her next son *Abel*. But let us notice that this disappointment took place in the founding of Ephraim's house. It is the Lord's way, in providence, to put a check on our hopes previously to His realising them for us, just in order to shew that all is done by another power than man's, man's extremity being God's opportunity.

It is curious to notice that Isaiah xxxii. 19 contains the sense of these three names in one verse. We have the *forest* or plantation, the *hail*, and the city brought *low*.

Eladah, "God carries away,"—and then another *Tahath*, "Lowness,"—these continue to shew the depressed state of Ephraim for a time. For these are Ephraim's family; and the occurrence in it of the same name, "Tahath," is similar to the case of David's family, where (see chap. iii. 6–8,) we have two *Eliphelets*,—the predominant idea of their fathers' mind being thus brought out in their children. In David the tone of mind is realisation of his God *delivering* him; in Ephraim, the tone of mind is *depression*. Sorrow precedes joy; humiliation is the forerunner of honour.

Ver. 21-23.—"**And Zabad his son, and Shuthelah, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.**"

Zabad, "Dowry," is the same name as *Zebedee*, (see chap. ii. 30,) in the tribe of Judah. It seems that Ephraim began to prosper, the sky cleared for a time, and hope grew bright. Another *Shuthelah*, "Plantation of greenness," expresses hope revived, as, formerly, a second *Tahath* had intimated despondency approaching the borders of despair. Then comes *Ezer*, "Help," (as chap. iv. 17,) and *Elead*, "God adorns." But, alas! clouds return after the rain. Lo! the men of Gath, native Hivites, (Deut. ii. 23, as Hengstenberg thinks,) before the days of the Philistines, slay these promising sons of Ephraim. As if anticipating after days, when the giant of Gath was to trouble Israel, we find the early possessors of Gath filling Ephraim's house with mourning. It is thought that these younger sons of Ephraim had entered Palestine with their flocks, and had been feeding them on the high grounds not far from Gath, and there had assailed the men of Gath, per-

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haps thinking (as *Moses* once did, too early) that God would, of course, give the people into their hands, since this land was theirs by promise, (see Kurtz on the Old Covenant, ii., 178.) It appears to have been an attempt somewhat similar in its character to that attempt of the men of Judah hinted at in chap. ii. 24, and iv. 22.

Ephraim was overwhelmed by this blow. But it drew forth the kindly sympathy of his brethren, and helped thereby, no doubt, to bind the tribes of Israel more and more to each other, and to fan a flame of enmity towards the men of Canaan. Yet how affecting to see thus low him who had the promise, "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim," (Deut. xxxiii. 17.)

Nor does the gloom soon pass. He has a son born to him; and him he calls *Beriah,* "In calamity," to keep up the memory of this disaster. "*It went evil with his house.*" See, however, in this instance, how the Lord may bring gladness out of sadness; for the future of this house was soon to become prosperous and happy—as shall be the case with the whole house of Israel in the latter day, after they have passed through their great tribulation.

Ver. 24.—"And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah."

Here is a bright streak of sunshine shooting athwart the gloom. If his sons are taken from him, yet see! his daughter becomes mighty. *Sherah,* "She that is left," (perhaps a surname given after the previous calamity,) is found on the highlands of Palestine, where her brothers used to feed their flocks; and feeble as she might be supposed to be, being a woman, she becomes a princess among them. She builds the two towns of Beth-horon, afterwards so well known; perhaps aided by some of the other tribes of Israel, who were indignant at the men of Gath. In honour of this service, a town was built called *Uzzen-sherah,* "The ear of Sherah," in allusion, probably, to its situation resembling an ear.

Thus a *woman* is the founder of Ephraim's greatness! Is there not, in this fact, a hint as to the future? A *virgin* must usher in the true greatness of Israel, and bring in the first bright ray of hope for earth.

Ver. 25-27.—"And Rephah was his son, also Resheph, and Telah his son, and Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Non his son, Jehoshua his son."

It is generally agreed that, in this list, we have the stream that flowed from *Beriah's* fountain; these are his successive

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descendants, ending in the great and renowned *Joshua*, son of Nun. *Rephah* is "Riches;" *Resheph*, "Flame of lightning;" *Telah*, "Bursting;" *Tahan*, "Encampment;" *Laadan*, "Put in order," (Arabic root, and see chap. iv. 21, Laadah;) *Ammihud*, (see Numb. i. 10,) "People of honour;" *Elishama*, "God will hear;" *Non*, "A sprout," or the shooting forth of a numerous posterity, (Gesen says "fish.") Are not these the beginnings of the "*ten thousands* of Ephraim?" And then *Jehoshua*, "Jehovah the Saviour," finishes the line, leaving a name ever to be remembered,—a name, too, significant of one yet to come, who should as far excel his type as the real *Lamb of God* excelled the type presented on the altar.

At this name the genealogist stands still. It is a name of mighty import; for it is that same name of which the Church for ever sings, the *name of Jesus*.

POSSESSIONS OF MANASSEH AND EPHRAIM.

Ver. 28, 29.—"And their possessions and habitations were Beth-el and the towns thereof; and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof: And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph, the son of Israel."

We found it noticed, in chap. v. 1, that the *birthright*, *i.e.*, specially the *double portion*, was Joseph's. Perhaps this is the reason why our attention is here called to the *possessions* of Manasseh and Ephraim, "children of *Joseph*, son of Israel." The hints here given are sufficient to indicate the fact that Joseph's sons did get the double portion.

Of *Naaran* or *Naarath* we know only the name. The *Gaza* mentioned (ver. 28) should have been rendered *Adgaza*, the name of another unknown town, that seems to signify "Witness of strength," a good name for a fortress. The other places are well known. That town, *Gezer*, was one they could not take at first, (Josh. xvi. 10;) but Ephraim waxed stronger and stronger; all foretold of him was fulfilled; and he and Manasseh enjoyed the blessing pronounced by Moses in Deut. xxxiii. 13–17.

THE TRIBE OF ASHER.

Ver. 30.—"The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister."

Imnah, "Prosperity," (from יָמִין not the same as Imna, ver. 35,)—*Isuah*, "Even,"—*Ishuai*, "Raised up by Jehovah," are indicative of Asher's feeling himself blessed and prospered. But when we come to the name *Beriah*, (see ver. 23,) is there not a reverse? We rather think the tone of Asher's mind was all along unlike his nephew, Ephraim; and that,

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when he called one of his sons by this name, it was done in kindly sympathy, even as seems to have been the case with *Benjamin*, also, (chap. viii. 13,) though the latter had good reason in his own case for his sympathy.

We might, further, have been ready to point to the name *Serah*, a daughter of Asher, as given from a similar motive. But in the Hebrew the words are far from being the same. The one in ver. 24 is שְׁאֶרָה, whereas here the word is שֶׂרַח, signifying "Abundance." Asher so prospered that he gave his daughter a name that expressed his happy state. Perhaps we may, in these names, trace something of the fulfilment of Deut. xxxiii. 24,—"Let Asher be blessed, מִבָּנִים," more than the other sons of Israel, in some respects.

Ver. 31–4.—"And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith. And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister. And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet. And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram."

We have here "The binder," *Heber;* and "God is my king," *Malchiel;* and "Son of lustre," *Birzavith.* Then we have "The deliverer," *Japhlet;* "The keeper," *Shomer;* and the "Signet-bearer," *Hotham.* But let us not overlook *Shua*, "The wealthy one," their sister, whose name is in meaning so like *Serah*, (ver. 36,) the sister of Beriah, the grandfather of Shua. The notice taken of these females, and the honour put on them by such significant names, discover in how different a position females stood in Israel from that they occupied in other nations. Woman here appears honoured—peculiarly honoured. Now, all this is to be attributed to the fact that Jehovah had promised to Israel the *Woman's Seed*, and was educating His peculiar people for the reception of that other prophecy—"A virgin shall bear a son," and this Son "Immanuel." Woman, who brought in death, in due time brings in life.

Pasach, "One who cuts in pieces;" *Bimhal*, "Son of circumcision;" *Ashvath*, (עַשְׁוַת,) "Burnished;" *Ahi*, "Brotherly;" *Rohgah*, (רָהְגָה,) "Crying out;" are names that speak of various scenes. *Jehubbah*, "Hidden one," is a man's name with a female termination, like what we noticed in chap. i. 51. It may have been in a time of peril that the child was born,—a time that resembled the days of Moses' infancy. *Aram*, "Height," is an old name revived, (see chap. i. 17.)

Ver. 35–37.—"And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal. The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah, Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera."

Helem, "The hammer," (the "*malleus hæreticorum*," it

may be,) seems to be the same as *Hotham*, ver. 32. His eldest son was *Zophah*, "The cruse," perhaps on account of some memorable providence in the family. *Imna*, "One who is restrained;" *Shelesh*, "A chief," (τριστάτης); *Amal*, "Toil;" *Suah*, "A shoot;" *Harnepher*, "One that pants;" *Shual*, "A fox;" *Beri*, "One connected with the well," (*Fontanus;*) *Imrah*, "Stubborn," or bitter; are indicative of a certain playfulness, and tendency to caricature, on the part of their father. The others are more honourable in their signification. *Bezer*, "Golden one;" *Hod*, "Honour;" *Shamma*, "Renown;" *Shilshah*, "Captain," (like his brother, *Shelesh;*) *Ithran*, "Eminence;" *Beera*, "Cleared up."

What a store of incidents condensed in these names! What a volume of domestic events might be written were the occurrences known to which they bear allusion! But they have passed away, as we are passing now. We may, however, say of our wanderings and tears, even as of our most trivial joys, and our quiet domestic hours, "Are they not in Thy book?" These names are like an index to the book.

Ver. 38, 39.—"**And the sons of Jether; Jephunneh, and Pispah, and Ara. And the sons of Ulla; Arah, and Haniel, and Rezia.**"

This *Jether* may be *Ithran* of ver. 37, for the words signify the same. For the name *Jepthunneh*, see iv. 15. *Pispah* is "Dispersion;" and *Ara*, "Lion-like;" both significant of a warlike mind. But who was *Ulla?* Probably another son of Jether, introduced to our notice here just as Jabez is in chap. iv. 9. His name means, "One that bears the yoke;" and his son's name, *Arah*, (אָרַח,) "Wanderer," or "Traveller;" *Haniel* is "God is gracious;" and *Rezia* is "Delight," or well-pleasedness. And so this genealogy ends with names that breathe fragrance, like Asher's myrtle-trees.

Ver. 40.—"**All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.**"

"*Choice*," בְּרוּרִים, severed from others, and the unfitting removed, like Gideon's army. This is the idea; a high encomium on Asher's men, as they were numbered in David's days, (ver. 2.) Perhaps we may say, that this view of Asher is brought forward here all the more readily, inasmuch as it might present a lesson to the returned remnant in Ezra's days, teaching them not to sink down into inglorious sloth, when once more in the land of milk and honey. We like Patrick's remark on this verse, though generally he is on these chapters very meagre. He says here,—"Though they lived in a rich and delicious country, abounding with wine, and oil, and other

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good things, in the best part of Galilee, yet they did not give themselves up to sloth and laziness, but were a warlike and valiant people." Yes; and should not plenty and prosperity always make us active and abounding in the work of the Lord? Is not this the lesson that "the grace which bringeth salvation" teaches us?

Much remains to be discovered as to the use of these genealogical fragments; but it is often pleasant to come into contact with names even of men once renowned, and many of whom we expect to meet among the saints in glory—among the elders who obtained a good report by faith. And one lesson of a general nature we may surely learn—viz., the singular interest shewn by our God in the affairs of men. See how He records, in these genealogies, the curious, and often capricious, names by which fathers called their children. See how our God condescended to copy over the family genealogical records of so many families! Does not this tell His singular *φιλανθρωπία*, (Titus iii. 4,)—the love to man—which is characteristic of our God? In the very dryness of these carefully-detailed pedigrees we may, in this manner, see a real exhibition of that feature of Divine love spoken of in Proverbs viii. 31, "Rejoicing in the *habitable parts of the earth.*" As we, on our part, find a strange pleasure in every minute detail regarding the habits of the Son of man, and even in fancying what they were, so that His seamless garment, the napkin that was wrapt about His head, the names of His brethren—James, and Joses, and Juda, and Simon—are all interesting to us; so it would seem as if our God, in His yearning over men, took delight in the very dust and stones of their decayed dwellings and families. And not least in all that concerns the *house of Israel*; for it is on the land of Israel that His eye rests with peculiar fondness. Indeed, we cannot but think that these very genealogies furnish us with a pledge that He will yet build up Zion; and we almost feel as if our attempt, in these pages, to gather out what may be precious from these fragments of Zion's walls, were adding to the many other signs, that the time for favour is near. Her saints are taking pleasure in her stones, broken as they are, and in her dust, dry as it is, because her God and King puts that delight into their hearts. And in this we will rejoice, that resuscitation awaits all Israel, and shall ere long be realised—resuscitation awaits the sons of Abraham, Isaac, and Jacob—their nation, their tribes, their land, their cities, ("For God *will* build the cities of Judah," Ps. lxix. 35,) their families—ay, and the house of David, the house of Nathan, the house of Levi, the house of Shimei—all the seed of His servants.

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Note on Scripture.

MATT. XXV. 31.

"This advent of the Son of Man (mentioned in Matt. xxv. 31) will be only for the judgment of all the nations living on the earth at that time; not including the generations of the dead. For observe, it is in His Adamic character, or as the Son of Man, He sits upon His throne and exercises judgment. In the preceding notes the attention of the reader has been frequently called to the different relations our Lord sustains to Israel, to the Church, and to the world. (See the note on Matt. xii. 8, vol. xi. p. 23; also, see notes on Matt. viii. 23-27,28-32, ix. 2, xiv. 17, xvi. 13, 14, 27, xviii. 22, 23, xxii. 41-45.) As Messiah, He has a kingdom of kings and priests,—'a multitude which no man can number, collected out of all nations, and kindreds, and people, and tongues,' (Rev. vi. 4-9.) These He will glorify and exalt to a partnership in His throne, (Rev. iii. 21; and see notes on Matt. xxi. 43, xxii. 14). It is to that small portion of this immensely great and glorious body, who shall be living unglorified in the flesh at the end of this dispensation, that the parable of the ten virgins (Matt. xxv. 1-12) is designed to be applied. These were all given to Him by covenant (πρὸ καταβολῆς κόσμου, Eph. i. 4; 1 Pet. i. 20; and see John xvii. 24) *before* the foundation of the world. In an especial sense they are His purchased possession, (Eph. i. 14.) They constitute an accession of accumulated glory to Him, in compensation, so to speak, for the immense cost of the Divine achievement of redemption, (Isa. liii. 11.) Their inheritance is a co-heirship of all things with Christ, (1 Cor. iii. 21, 23; Rev. xxi. 7; Rom. viii. 17, 29, 30.)

Different widely from these are those of the judged nations, whom, at the day of His coming, He shall set at His right hand. They are called to inherit a kingdom prepared for them in this world (ἀπὸ καταβολῆς κόσμου) *from* (not before) the foundation thereof.*—*The Theological and Literary Journal, edited by Mr Lord.*

* The attention of the critical reader is called to the distinction between these two phrases, ἀπὸ καταβολῆς κόσμου (found in Matt. xiii. 35, xxv. 34; Luke xi. 50; Heb. iv. 8, ix. 26; Rev. xiii. 8, xvii. 8,) and πρὸ καταβολῆς κόσμου (found in John xvii. 24; Eph. i. 4; 1 Pet. i. 20.) That they are not equivalent, no scholar can doubt. That the latter expression is applied in these places only to the elect Church, or that kingdom of kings and priests, whom it is the purpose of God to substitute in the place of Israel according to the flesh, under the covenant of Horeb, will be obvious to any one who reads these passages, while the former, in the place now under consideration, may be regarded as exegetical of Ps. cxv. 16, (latter clause) and of Dan. vii. 27. And the aptness of the expression consists in this: that the designed use of the world, even in the mind of the Creator, may be properly said to concur in point of time with its origin or foundation.

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Reviews.

The Atonement: its Nature, Reality, and Efficacy. By D. DEWAR, D.D., LL.D. London: James Nisbet & Co.

This is an excellent edition of an important work. We do not, however, criticise it; we refer to it for the sake of an extract on the subject of the vicariousness of Christ's life. Dr Dewar holds the ancient and Scriptural view of the vicariousness of Christ from His birth to His death. Mr Darby's followers not only deny to our great Substitute the possession of our common nature, but they almost strip Him of His priestly character. Biting and devouring one another, as they do, it is no wonder that they should depart from the faith and adopt the Socinian view of His life. Here is Dr Dewar's statement:—

"The mediation of Christ is here referred to the obedience, not only of His death but of His life. His righteousness and obedience are contrasted with the offence and disobedience of Adam; and as by the latter, sin and death are entailed upon mankind, so by the former, justification and life are procured. This willing obedience of a Divine and independent Being, commensurate as it was with the perfect purity of the commandment, was in itself highly meritorious and acceptable to God. He was always conformed in heart and in will, in his love to God and man, to the high and unalterable standard of moral excellence. He discharged all the duties which it imposed, observed its rites of instituted worship, and subjected Himself to its penal sanctions." . . . .

"In accomplishing this end, the obedience of the life was required no less than the suffering of death, because both were due by us to the law, and because both were necessary to procure the remission of sins, and a title to life." . . . .

"Are we, then, to understand that the sufferings by which He made atonement for our iniquity, and purchased our redemption, were those only which He endured on the cross, or are we to regard as propitiatory the whole course of His humiliation? The latter view is that which we are taught by Scripture to entertain, in which the sufferings of Christ are usually mentioned without any limitation as to time. It teaches us to consider Him in all that He endured as wounded for our transgressions, and bruised for our iniquities; and as bearing, during the period of His abasement, the chastisement by which our peace with God was effected. In this chastisement were included the many things which He suffered from the elders and chief priests and scribes, as well as the subsequent agonies of Gethsemane and Calvary: all the while that He was despised and rejected of men; a man of sorrows, and acquainted with grief.

"Nor is this view at all at variance with the declarations,—that Christ bore our sins in His own body on the tree,—that by one offering He hath perfected for ever them that are sanctified,—that He was once offered to bear the sins of many. These expressions denote, not that His previous sufferings were not included in His atonement, but that the satisfaction which He rendered to Divine justice was then consummated, and that the sins of His people were perfectly expiated. His death, as it was the crowning act of His obedience, so was it the completion of His atoning sufferings, without which all that had preceded it would have been insufficient for our redemption. From His first entrance into our world, until He said, 'It is finished,' He acted as our

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Surety, and Saviour, and all the privations to which he submitted, and the sufferings which He endured, were borne for our sake. It became Him as our Substitute to place Himself fully in our room, that He might bear all the parts of the penalty of man's disobedience, appear in the form of a servant, lead a life of sorrow, and suffer the wrath of God by the painful and ignominious death of the cross. While all His sufferings, therefore, formed a satisfaction for sin, the agonies of His death are to be regarded as completing and consummating His great atonement. Hence the significancy of the language—'We were reconciled to God by the death of his Son; in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;'—language which clearly teaches that the death of Christ formed the principal part of His atonement. As death was the prominent part of the curse of the law, the death of the Surety is often spoken of as if it constituted the whole expiation for sin.

"But it is obvious, from the testimony of Scripture, that all the sufferings which He endured were necessary to the completion of that great expiation. Mankind had been directed to look for a suffering as well as a mighty and victorious Deliverer—a Saviour whose introduction into our world is represented as a tender plant, and as a root springing out of a dry ground, having no form or comeliness, nor any beauty that we should desire Him; and concerning whom it was affirmed, that while the foxes have holes, and the birds of the air have nests, the Son of man had not where to lay His head. Intimately acquainted from the beginning with the whole of that course of trial and of humiliation through which He had to pass, and with all that was included in the atonement which He was to make for sin, the prospect was of itself calculated to inflict much suffering. His condition through life, and during His public ministry, accorded with His character as the Surety of sinners; the Lamb of God bearing away the sin of the world." . . . .

"The whole work of Christ, then, including His perfect obedience, and His atoning sufferings, is to be viewed as expiating the penalty of man's transgression, and meriting for Him eternal life. The second of these purposes was, in regard to Christ, involved in the first; because that while giving the satisfaction which the law required, His obedience was infinitely meritorious. Though, in the abstract, satisfaction to a violated law is properly to be distinguished from merit, yet, in the case of One who gave infinite worth to whatever He did or suffered, the latter is necessarily included in the former. All that He did and suffered in the nature which He had assumed, was done and suffered in the character of a Saviour: He lived and died, not for Himself, but for His people: and though, as God, He could neither obey nor suffer, yet His Divine nature being united to the human, and both in one person, gave infinite excellency to every part of His mediatorial work."

The Sixty-Eighth Psalm as Prophetic of the Messiah and His Church. A Translation from the Hebrew. With Explanatory Notes. By A Septuagenarian. London: Samuel Bagster & Son.

One may differ from the Septuagenarian on some points of Hebrew criticism or prophetic interpretation, but no one will look into this little work without interest. It is worth the notice of our readers. We give a few of the notes on the first verses of the Psalm:—

"Title—*Concerning the Victory.* למנצח from נצח *to be over.* As a noun it signifies, mastery, *victory.* מ a formative of the noun. ל a particle, *concerning.*

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"*Concerning the Beloved.* לדוד from דד, as a noun. *The Beloved One.* This word is found above thirty times in the Book of Canticles, Solomon there standing as a type of Christ. By the ancient Jews, as well as by Christian writers, the Psalms were acknowledged to be prophetic of the Messiah; and as David was an eminent type of Him, the titles seem to have been prefixed in order to throw spiritual light upon the Psalm. The victory here celebrated is that over sin and death, and all the powers of darkness. And the great Conqueror by whom it is achieved is the Messiah, the beloved Son, in whom the Father is well pleased. It was for us men, and for our salvation, that He came down from heaven, and took our nature upon Him, that He might, for us, encounter these deadly foes, and, in the human nature, triumph over them. And, blessed be God, He has done so. And we may now say, in the words of St Paul, (1 Cor. xv. 55,) 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ.' And in additional proof of the titles being prophetic of the Messiah, we read in the ninety-eighth Psalm, 'With his own right hand, and with his holy arm, hath he gotten himself the victory!'

"Ver. 1. The verbs here are all in the future tense indicative mood, and not in the imperative.

"Ver. 2. *So will the wicked perish,* יאבדו from אבד, to perish. Future tense, third person plural.

"To the wicked, the holiness of God is as a consuming fire. We are all by nature sinful, and are only safe by being united to Christ in faith and love. 'If any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him,' (2 Cor. v. 17, 21.) 'The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord,' (Rom vi. 23.)

"Ver. 3. *But the righteous shall be glad,* ישמחו from שמח, to move briskly,—as the heart with joy. Future tense, third person plural.

"Can we doubt that the persons here more especially pointed at are the same mentioned in the second chapter of the Acts of the Apostles, where we read, 'And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart, praising God, and having favour with all the people,' (Acts ii. 16.)

"Of the Church in its infant state, no doubt, were these words prophetically spoken, that in the midst of great tribulation they might have comfort. But not exclusively do they belong to the Church of old. They are the portion of all believers, who, although they may often be sorrowful in regard to earthly circumstances, yet, as concerning heavenly things, are 'alway rejoicing.'

"Ver. 4. *Praise Him in his Name Jah.* ביה from היה, *to be, to exist.* As a noun. One of the Divine names. ב, a particle, *In.*

"Ver. 5. *Of his Holy One.* קדשו from קדש, *to separate or set apart for holy purposes.* As a noun, *holiness,* and it is particularly used for the sanctuary, or holy place. 'This, together with its furniture, and the services performed in it, was an eminent type of the true tabernacle, which God pitched and not man, even of the body of Christ, *the Holy One of God,* whom the Father sanctified and sent into the world, and of what He was to be and to perform on earth.'—*Parkhurst's Hebrew Lexicon.*

"Ver. 6. *The united ones.* יחדים, a noun in the plural number, from יחד, *to unite, to make one.*

"It seems here to signify the Church, or all true believers, all who are made one with Christ by faith, who is the Head of His faithful people. This union of all the members of the Mystical Body is much dwelt upon in Scripture. And the care and love of Christ for His Church, soon to be so greatly

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enlarged by the accession of the Gentile nations, is expressed in this verse, first by His bringing them all to dwell in His house, then by His loosening from bondage those that were bound by the chains of sin, and thus become the slaves of Satan. And lastly, the heathen, who, until the coming of Christ, were estranged from Him, and dwelling in a dry land. We see a picture of the heathen world in that beautiful parable of the prodigal son, who had wandered into a far country, and wasted his substance with riotous living. This unhappy wanderer is no sooner repentant than he is received with joy. The best robe, the robe of Christ's righteousness, is put on him; a ring, the token of immortality, in his hand; and his feet shod with the preparation of the gospel of peace. But the rebellious, or they who turn aside from the gracious offer now made, will indeed dwell in a dry land.

"Ver. 7. *In thy goings forth.* בצאתך from יצא, to go forth in any way. Here it is a noun in the plural number. ך, a pronoun possessive, *Thy.* ב, a particle, *In.* This word is applied sometimes to the solar light,—in its goings forth upon the earth,—which is a lively emblem of the Messiah. The Prophet Micah uses the same word, when he says, 'And thou Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel: whose goings forth have been from of old, from everlasting.'

"*To arise.* סלה from סל, to arise, rise, raise up. The context shews that it is here used as an infinitive. In many other verses of the Psalms, it stands (unconnected with the former word) as the third person singular indicative, *He is risen!* The word סלה, may also be traced from סלה, which has a totally different meaning, *to lay prostrate on the ground.* This is a very remarkable coincidence, in a word which so often occurs at the end of a verse. It is very seldom that this latter signification presents itself. And that it should ever be called for is only an additional proof of the prophetic character of the Psalms, pointing under both circumstances to the coming Messiah."

An Introduction to the Criticism of the Old Testament and to Biblcial Interpretation. With an Analysis of the Books of the Old Testament and Apocrypha. Originally written by the Rev. T. H. HORNE, B.D ; now Revised and Edited by the Rev. JOHN AYRE, M.A., of Gonville and Caius College, Cambridge.

In this volume the unsoundness of Dr Davidson has been struck out, and supplanted by the soundness of Mr Ayre. The work is one which demands an elaborate criticism of many a page, which we should gladly have given it had the limits of our Journal allowed. But we must restrict ourselves to simple commendation, without specifying how far we agree or wherein we differ. Taken as a whole, this book is quite unrivalled in its department. We know no single volume into which such a mass of useful information, genuine learning, scholarlike criticism, and various research has been compressed. Its value to the student is incalculable. Having this, he has all the *materials* for criticism which are really worth possessing. Its modest title of "Introduction to the Criticism of the Old Testament" may mislead those who have not looked beyond the advertisement or the title-page. But those who have read it and used it most can best attest its genuine worth. To Mr Horne we are indebted for the original volume, and to Mr Ayre we are now indebted for his admirable revision. The oldest work of the same nature as Mr Horne's now lies before us. It is a Popish one,

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entitled "Bibliothecæ Sanctæ," published at Venice in 1575, in two quarto volumes. It is very rare.

The Psalms: a New Version. By Lord CONGLETON. Japp, London. 1860.

This version will be found exceedingly useful to the general reader, as well as suggestive to the student. Many of the renderings, by their simple adherence to the Hebrew, throw great light on passages of which our version fails to bring out the force and point.

The Orb of Light; or, the Apocalyptic Vision. By A LADY. London: Wertheim, M'Intosh, & Hunt. 1860.

Hints from the Dawning; or, The Creation Story Considered under the Laws of Light and Motion. By EDWARD DINGLE. London. 1860. Part 2d.

We give these two works under one heading, partly because their titles resemble each other, and partly because of their common *mysticism.* A good deal of both we confess we do not understand; and to us at least the writers have not succeeded in imparting much light, either from "the dawning" or from "the orb of day."

Culverhouse's Statement as to the Jersey, Guernsey, and London Case. London: Bateman.

This is another of the many painful pamphlets issuing from the Plymouth body. From two brief extracts the reader will judge as to the state of matters in that denomination:—

"The circumstances within my knowledge suggest that a brother, one I still love and esteem, having first assumed the character of Diotrephes, next assumed that of Haman. We clearly get a brother in the position of Mordecai, and wherever we find a Mordecai, may we not naturally look for a Haman? I refrain from pointing out this brother, though I could easily do so, and say, applying the language of Nathan the prophet, 'Thou art the man.' The inquiries I have suggested will, I feel assured, lead not only to the discovery of Haman, but of the 'gallows' prepared for Mordecai." . . . .

"II. *The present state of confusion in the assemblies as the result of these accusations.* This is the most painful part of my statement, and yet I feel that I must not shrink from it. Much as I love the brethren concerned, it is needful that the consciences of the saints should be aroused. All fellowship is, practically, suspended in the present state of things, and the brethren who stand as Mr Stewart's accusers assume both *rule* and *ministry.* I may add that these brethren virtually claim to be both Mr Stewart's *accusers* and *judges,* a position clearly unscriptural, and a fact to which, dear brethren, I ask your special attention.

"It is impracticable, dear brethren, to describe the true state of things, either in the gatherings, or at the conference. Every remonstrance is unheeded; and the simple fact of the services being conducted chiefly by these brethren is of itself appalling. Insinuations, slanders, insolence, threats and violence are resorted to for the maintenance of their position. At a meeting of brethren, held at the Hoxton assembly on the 25th inst., our brother, Mr Lean, publicly avowed, in answer to inquiries by myself, that the London-Bridge Conference is a 'private' meeting. This being so, and regarding the character of its acts and usurpations, I designate it an 'Inquisition.'

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"At the meeting of the 21st inst., the doors were guarded and locked. A brother, on applying for entrance, was seized by the throat and thrust back. The fact of the doors being guarded and locked excludes, as you will see, even the ordinary excuse of 'excitement.' Surely, 'these things ought not so to be.' Do you sanction, my brethren, such a state of things? Will you, my brethren, submit to be governed by an 'Inquisition?'"

We have no wish to add any remarks which might tend to embitter what is evidently bitter enough already; but the scandal to the Churches of Christ by these variances is great and sad.

In reference to a pamphlet by Mr Stewart, from which we gave an extract in our last, we are requested to state that the author has recalled that publication, and regrets that he had published it. At the same time he adheres to the facts therein stated, and, in substance, to the principles therein contended for.

It is not often that one meets with such open and excited variance among Christians as is exhibited in these pamphlets. We must apologise to our readers for noticing them, but Mr Stewart's pamphlet and others were sent to us as if to challenge discussion. We merely add, that when men "depart from the faith," and adopt the Socinian view of Christ's life, we cannot wonder at their being permitted to lapse into schism and strife.

The Consummation. By THOMAS HUTTON, F.G.S. London. 1860.

We differ so very widely and at so many points from the author of this volume that we feel it impossible to enter on a review of it. We do not wish to retort the hard words which it contains against Millenarians. Whatever of argument there is in the work would not have been weakened by a milder tone and a more Christian spirit.

Extracts.

A Remarkable Astronomical Fact.

"Professor Mitchell, in his lectures on astronomy, related a very remarkable fact. He said that he had not long since met, in the city of St Louis, Missouri, a man of great scientific attainments, who for forty years had been engaged in Egypt in deciphering the hieroglyphics of the ancients. This gentleman had stated to him that he had lately unravelled the inscriptions upon the coffin of a mummy, now in the London Museum, and that by the aid of previous observations he had discovered the key to all the astronomical knowledge of the Egyptians. The zodiac, with the exact positions of the planets, was delineated on the coffin, and the date to which they pointed was the autumnal equinox in the year 1722 before Christ, or nearly thirty-six hundred years ago. Professor Mitchell employed his assistants to ascertain the exact position of the heavenly bodies belonging to our solar system on

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the equinox of that year, (1722 B.C.,) and sent him a correct diagram of them, without having communicated his object in doing so. In compliance with this the calculations were made, and to his astonishment, on comparing the result with the statements of his scientific friend already referred to, it was found that, on the 7th of October 1722 B.C., the moon and planets had occupied the exact position in the heavens marked upon the coffin in the London Museum."

The Holy Land.

"JERUSALEM, *Dec.* 8.

"It would not require much research into books of travels in Palestine to perceive how universally they designate this city as melancholy, forlorn, silent, or by other epithets denoting that it is located 'far from humanity's reach.' It would not require much research now to discover that within a couple of years, but especially within a couple of months, it has become, in proportion to its size and population, one of the most stirring cities that can be met with.

"The trade within is largely augmented since the influx, ever increasing, of Russian pilgrims; but the life and bustle are to be really found outside the walls, to the north and west, where the country has suddenly changed its aspect, and presents an ant-hill amount of industry, where hundreds of men—peasants of the land, with a few Maltese, Ionians, and Africans—are employed in raising walls preparatory to the numerous edifices designed by Russians, Armenians, and native merchants; and this, again, tells upon remote distances, where the lime is being burned, and the hills denuded of verdure to supply the kilns. All day long the explosions of blasting rocks resound, as though the walls of a citadel were being besieged, the plugs flying up into the air, each with a stream of fire like a rocket.

"Besides those enclosures, the works in progress consist of a wide road being made to the ancient Convent of the Cross, now a Greek clerical seminary, nearly two miles distant from the city, and sundry small forts being erected by the Pasha along the Jaffa road, to be occupied by the Bashi-Bazuk, for insuring general safety. The first one is close to the north-west corner of the wall; the next, of a larger size, is built just on the spot long endeared to pious minds by being that from which the view of the Holy City is first obtained in that direction—a sad combination of devotional feelings with the riot of uncontrolled soldiery."—*Daily News.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—There has been of late very frequent reference in your Journal to the holy city, the new Jerusalem, which John saw coming down from God out of heaven; but none of those who have referred to it have said whether the description of it in Rev. xxi. is to be understood literally or symbolically. I

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know of none who understand it literally, or who hold that it shall be a material structure of the form and dimensions specified by the apostle. It is common, I believe, to understand it symbolically, and this, perhaps, may be the correct way of viewing it; but if so, it would be satisfactory to have the reasons why distinctly stated. I have never seen the subject discussed, and, in the meantime, cannot embrace either the one side or the other; and, perhaps, not a few of your readers, were they to state to themselves the reasons for their opinion on the point, might find themselves in a similar position. If there are any of your correspondents who can advance anything in the way of settling the question, it may, perhaps, be worth their while to do so.

Meantime, perhaps, you will allow me to remark, that the description cannot be proved to be symbolical, from the fact that there is a great deal of symbol in the Apocalypse, for the Apocalypse is not all symbolical, and if this passage is so, special reasons ought to be shewn. Some may be inclined to the symbolical view from a consideration of the figure of the city. It is a cube; there is nothing irregular about it; the edges, the faces, and the angles are all equal to each other, respectively. It is a perfect figure, and it may be thought reasonable to believe that it symbolises the perfection and purity of the Church triumphant. The Pythagoreans had a similar notion. We are told that, "the cube was called harmony by them, because it consists of 12 bounding lines, 8 angles, and 6 sides, and 12, 8, and 6 are in harmonic proportion." This may suggest the question whether their idea has not been adopted and accommodated by commentators, and whether the symbolical interpretation, in so far as it may rest on this notion, has any solid foundation. Much weight cannot be attached to the ideas of the Pythagoreans; and I cannot see that there is anything in the figure itself to constrain us to take it as a symbol. There does not seem to be anything in it which is not equally to be found in a great variety of other figures, upon any one of which the same interpretation would certainly have been put, had it been used instead of the cube. For example, what would not have been said about the regularity, the perfection, the immovable stability represented by a pyramid? How many spiritual mysteries would have been found wrapt up in a cone, in a regular dodecahedron, or in a sphere, the most perfect and symmetrical of all figures? But if any of these, or of many others that might be mentioned, would have been interpreted in this way, had they been used, how are we to put faith in the symbolical meaning of the cube? Perhaps this meaning would not have been discovered, had not the literal existence of such a city been thought impossible, from the nature of things. Is not the symbolical view of the description just an attempt to make the best of a difficulty, and the result of a desperate endeavour—as a drowning man catches at a straw—not to leave the words of Scripture destitute of some meaning? The length, breadth, and height of the city, are each 12,000 furlongs, and where is it possible to find a suitable site? Not in the land of Canaan; the extent of that country and its known condition in the future forbid the supposition. Besides, independently of the difficulty of finding a site, the height of the city renders the literal sense of the description absurd; no such city has ever existed in the world, and no such city is conceivable. It may be suggested, however, for consideration, whether it may not be soon enough to trouble ourselves with the difficulty of finding a site on earth, when we have become certain that a site on earth is required,—when it has been made to appear from Scripture that the city shall stand upon the earth. That it shall so stand I have never been able to see, either from Scripture itself or from any exposition of it; and if the city is to be over the earth, but not upon it, then it seems to me that no objection against the literal view can be drawn from the small extent of Canaan as compared with the great extent of the city. It might as well be concluded, that the city must be symbolical because Great Britain or Ireland could not furnish a convenient site for it. Of course, the

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case is materially altered if the city is not to stand upon the earth; and on this supposition, inasmuch as it belongs to an entirely-different sphere from that of the cities of the earth, there does not appear to be anything incredible in its form and great dimensions. It belongs rather to the category of heavenly bodies than to that of earthly cities, and we ought to judge of it accordingly; and when we regard it in this light, the fact that its length, breadth, and height are equal, agrees very well with what we should naturally expect. If experience should be cited against it, it may be considered that experience would equally have been cited against many of the discoveries of astronomy, had these been declared beforehand by way of prophecy. Just go back to the times before the invention of the telescope, when men were in ignorance as to the systems of the larger planets, and imagine how the passage would have been expounded, if, instead of giving the city the form of a cube, the apostle had said it would encompass the earth as a broad flattened ring. The literal sense would have been regarded as impossible; any who might have held it would have been looked upon by the most as madmen; the ring would have been taken as a symbol, and wonderful spiritual truths deduced from its circle. But now that such a ring is actually known to exist, it is evident that those who, in the case supposed, would have adopted the symbolical view, thinking the literal impossible, must have done so out of mere ignorance and want of thought. Of course, there is no *known* analogue in nature to the earth attended by such a literal city, but if there were, would not all objections to the literal view vanish? and if so, is it not shrewdly to be suspected that these objections are groundless? We cannot say that no such analogue exists in the universe; and though we could say this, we would not be warranted to say that such a thing should never exist. If one planet is attended by a revolving ring, why should not another be attended by a stationary cube? The latter is just as conceivable as the former. Did it appear that Neptune were so attended, it would doubtless be regarded as not the smallest of the wonders of the solar system—as a remarkable instance of the boundless variety of God's works, and as one of the most illustrious displays of His wisdom and power to be found in the heavens. It does not appear to me that any considerations can be drawn from the nature of things sufficient to set aside the literal sense; but these may, perhaps, be drawn from Scripture, and if any one can set them forth, I, for one, earnestly wish that he will do so.—I am, &c., INQUIRER.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—I trust you will admit a few remarks on an article in your last Journal upon the kingdom of Christ, and the nature of the age to come. The author is, I think, confusing the subject to himself and your readers by not discerning the difference, so clearly indicated in Scripture, between the condition of the millennial earth and that of the new earth and heavens which succeed it. His view throughout is that they are identical, and that by "new heavens" is meant the happy change there will then be in the governments of the world; and by the new earth, the blessed state of the people in it, (p. 258.) The consequence of all this is an expenditure, to no purpose, of labour and ingenuity to explain and reconcile terms plainly implying an imperfect state (such as I am prepared to maintain the millennium is to be) with the perfect that is to succeed it,—namely, the new heavens and new earth wherein dwelleth righteousness.

I willingly admit, with him, the *comparative* blessedness there is to be in the millennial period, when, on the destruction of the antichrist by the glorious appearing of our Lord and Saviour, the devil is chained for the thousand years, and the wilderness is to rejoice and blossom as the rose. But the reign of the blessed is for the purpose of putting all enemies under His feet, (1 Cor. xv. 25;) on the accomplishment of which, we are as expressly informed, He

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delivers up the kingdom, so emancipated, to God the Father, that God may be all in all.

The enemies here spoken of are existing, and seem to exist during the thousand years;—death, the last of them, being destroyed *at the close*, and with Satan then cast into Gehenna. The outbreak of evil, (Rev. xx. 7–10,) which immediately precedes this final catastrophe, ought to convince the writer of the article under review, of the little warrant there is for his assertion of the entire destruction of original sin previous to this, in Israel—extended as it is in his fourth chapter (p. 251) to all the human race. . . . In the 65th chapter of Jeremiah, where Jerusalem is spoken of as in millennial blessedness, it is quite clear from the context that it is but an imperfect human blessedness after all, for we read of the infant as well as of the old man, and, what is more, of death doing its work still, and of the sinner being accursed. I doubt not that, during these comparatively happy days, when Israel is again God's favoured people, there will be a mighty change from the misrule of antichrist to the reign of Him who is to come; but let us not overlook the purely human condition which will then still be seen on the earth itself, where men will be building houses, planting vineyards, and enjoying the work of their hands, (Isaiah lxv. 21–23.) The very mention of the increase of corn and wine, &c., as referred to by your author in p. 247., indicates clearly the imperfection of the millennial in comparison with what will be in the new heavens and new earth, where "they shall hunger no more, neither thirst any more." In accordance with this, we read, that when that which is perfect is come, that which is imperfect shall be done away. Every spot where sin had rested or could rest will be purged as by fire, and "behold, I make all things new." The advancement *towards* this latter glory had been proceeding during Christ's millennial reign, but the consummation of the work will not be displayed until the final outbreak of evil at its close, and complete destruction then (Rev. xx. 14) of the last enemy, with all else that had offended.

The two last chapters of the Apocalypse, referring as they do to the millennial as well as to the perfect state which succeeds it, seem to be similarly misunderstood by your author. The latter of these states is described in the first eight verses of the twenty-first chapter, by the inspired penman, before he proceeds to detail what is clearly *antecedent* to it and preparatory. It is not until the first heaven and the first earth had passed away, and there was no more sea, that John saw the city in which there was no temple, nor need of the sun or of the moon to lighten it, coming down out of heaven, and heard the voice declaring that the tabernacle of God is with men, and that He will dwell with them—no more death, neither sorrow nor crying, for the former things had passed away. That these "former things" did exist during the millennial age is evident from the fact of there then having existed something requiring to be healed, (chap. xxii. 2.) The heavenly city, as described to us, may have been as a Shekinah glory over the earthly Jerusalem during the millennium, (Isa. iv. 5,) for we are here told that the nations of them that are saved (probably out of the great tribulation) and the kings of the earth do walk in the light of it; but into the city itself nothing that needs healing is permitted to enter, or anything that defileth, or worketh abomination, or that maketh a lie. It is clearly a heavenly city in itself, whatever its blessed connexion or communications with the earth that is under it may be, for the healing of what has to be healed there; and, accordingly, it is not until all enemies have been subdued and all things made new, that it is seen coming down from God out of heaven, with the spirits of just men made perfect by their dwelling therein, to take possession of a restored and purified earth, reclaimed, by the blood-bought triumph of the Lamb of God, to the Father's perfect dominion.

It is in the millennium that the promises to God's ancient people, the Jews,

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will be fully accomplished; Jerusalem then will literally be a rejoicing, and her people a joy, (Isa. lxv. 18,) in anticipation of the still more glorious and universal condition alluded to in the preceding verse, is realised. Yet, as to Israel after the flesh, they were, after all, but types of God's true people, redeemed out of all nations, and kindreds, and peoples, and tongues—not by the blood of bulls or of goats, but by the precious blood of the Lamb, slain from the foundation of the world, and who are to reign with Him who is the true heir of all things, for ever and ever—not on this earth alone, however glorious, but throughout the immensity of His dominion.

I fear I have trespassed on your indulgence without saying all I intended on so interesting a subject, which I must leave for the present, hoping that the writer of the article on which I have been remarking will not misinterpret the spirit in which I have to differ from him.—I remain, dear sir, faithfully yours, A. B.

LEAMINGTON, *August*, 1860.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—It may be useful to collect testimonies against the Socinian view of the life of Christ, now advocated by some prophetic students of the Plymouth school. In Polhill's "View of Divine Truths," published in 1678, I notice some very decided statements on this important point. That treatise is throughout a refutation of Socinianism, and there are frequent quotations from Socinus and his coadjutors, on the point whether all the sufferings of Christ were *penal* or vicarious. Speaking of these, Socinus says, "*Quas vos dicitis Christi pœnas non vere et proprie sunt pœnæ.*" The identity of sentiment between Socinus and Mr Darby on this point is thus strikingly brought out. Would that his followers would look into that Socinian gulf into which they are precipitating themselves. Polhill argues the subject of Christ's sufferings at full length. But a sentence of extract will suffice. After telling us that "the Holy One was made sin, the blessed One a curse, His sufferings were penal," he adds, "under *the notion of satisfaction I take in all Christ's righteousness,* active as well as passive. . . . Satisfaction is made up of *both together; it satisfies God's justice by penal sufferings.*"

The unanimity of all the sound divines of a former age on this point is worthy of being attended to. None but Socinians seem to have denied the vicariousness of Christ's life.—Yours &c., A STUDENT OF PROPHECY.

Poetry.

HEAVEN AT LAST.

"Denique Cœlum."—*Old Motto.*

ANGEL-voices sweetly singing,
Echoes through the blue dome ringing,
News of wondrous gladness bringing;
Ah, 'tis heaven at last!

Now, beneath us all the grieving,
All the wounded spirit's heaving,
All the woe of hopes deceiving;
Ah, 'tis heaven at last.

Sin for ever left behind us,
Earthly visions cease to blind us,
Fleshly fetters cease to bind us;
Ah, 'tis heaven at last!

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On the jasper threshold standing,
Like a pilgrim safely landing,
See, the strange bright scene expanding!
Ah, 'tis heaven at last!

What a city! what a glory!
Far beyond the brightest story
Of the ages old and hoary;
Ah, 'tis heaven at last!

Softest voices, silver-pealing,
Freshest fragrance, spirit-healing,
Happy hymns around us stealing;
Ah, 'tis heaven at last!

Gone the vanity and folly,
Gone the dark and melancholy,
Come the joyous and the holy;
Ah, 'tis heaven at last!

Not a broken blossom yonder,
Not a link can snap asunder,
Stay'd the tempest, sheathed the thunder;
Ah, 'tis heaven at last!

Not a tear-drop ever falleth,
Not a pleasure ever palleth,
Song to song for ever calleth;
Ah, 'tis heaven at last!

Christ himself the living splendour,
Christ the sunlight mild and tender;
Praises to the Lamb we render;
Ah, 'tis heaven at last!

Now at length the veil is rended,
Now the pilgrimage is ended,
And the saints their thrones ascended;
Ah, 'tis heaven at last!

Broken death's dread bands that bound us,
Life and victory around us;
Christ, the King, himself hath crown'd us;
Ah, 'tis heaven at last!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

APRIL 1861.

Art I.—THE FUTURE, AND ITS KING.

Hallelujah! The morning has come! The King of glory reigns! He has planted His throne on the crumbled ruins of ancient grandeur! Where are the mighty empires, which in turn have asserted their right to universal adoration? Assyria, with its magnificent cities, Nineveh and Babylon, walled up to heaven, and replete with power and strength and grandeur? Babylon, which absorbed all this majesty and strength into herself, and bowed the nations at her feet? Persia, and her mighty hero, Cyrus, who conquered proud Babylon—sunk in luxurious indulgence? Greece, the fair clime of beauty and freedom,—with Athens, the magnificent city of poetry, philosophy, and art? and Sparta, Draconic Sparta! with the immortal hero of Thermopylæ? Rome, the iron empire, with her wolf-fed founder Romulus? Rome! the grim terror of the nations, the conqueror of universal territory,—Rome! with her popes and confessors, "drunk with the blood of the martyrs of Jesus,"—Rome! the mighty, iniquitous centre of damnable mystery—the last universal empire,—Where are they all? Fled, "like the baseless fabric of a vision," and all their ancient honour sunk in palpable and endless obscurity. Rejoice, ye saints and martyrs of Jesus, for "the darkness is past, and the true light now shineth!" Hail, now, the unsullied "star of Jacob," without an envious cloud between! Hail the "Sun of righteousness, arisen with healing in his wings!" Awake to joy, ye saints, and hail the Conqueror! no more with reed, and purple, and thorn; but arrayed in robes of Divine majesty, wielding the "sceptre of righteousness," and wearing the

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crowns of many victories. Awake to triumph, and deck His chariot with the trophies of His grace! Exalt, exalt the throne for the adorable Majesty of the universe! Surround the Man—the God—the King—with blessing, and honour, and glory, and power; for "He has taken to himself his great power to reign." Rejoice, O earth, for the hour of thy redemption has come! The "bondage of corruption" is led captive by the Holy One; the curse, the sin, the stain are for ever wiped away from the countenance of creation; and God's fair earth smiles as on the day of her first joy, for the second Adam has restored her beauty and comeliness. Winter's rude hand no more shall despoil the fruits, nor his harsh visage frown on the joys of eternal harvest. The "pestilence that walked in darkness" shall scathe no more. Passion, envy, and disease shall degrade the restored image of God no more. Death, the grisly monster, and Sin, the black, mysterious wretch who conceived him, shall resume their irretrievable position within the sevenfold gates of darkness, not now unfettered, but in everlasting chains; for the Conqueror of death, and sin, and Satan, has come to claim his rightful inheritance. Tremble, ye enemies of the Most High, for the Lord of hosts has awaked to vengeance! Enter into the rock, and hide you in the dust, for fear of the Lord, and for the glory of His majesty. Behold the Man whom, in the day of your pride, ye "despised and rejected"—your dreadful Judge, in clouds of storm, and bow your heads of rebellion in the dust! Ye vile oppressors of the needy, tremble, for the throne of equity is established! Ye weary and oppressed among the people, lift up your heads, for your redemption has come! The mighty Champion of freedom reigns!—"righteousness and judgment are the establishment of His throne." Witness, ye hosts of heaven, and proclaim aloud the righteousness of the King! Surround His throne, ye "angels that excel in strength, and raise aloud the voice of song to the "Prince of Peace." Declare His wonders throughout the world, "and let the whole earth be filled with His glory," "to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." Let the heathen be confounded; let the worshippers of strange gods be put to shame—for the Lord God of Israel has appeared. "Worship Him, all ye gods." Rejoice, O house of Judah, for "the days of thy mourning are ended!" Thou hast wandered in the earth, for many generations, without a king, a priest, or a sacrifice; enter now thy "holy and beautiful land," for it is cleansed, and the king, the priest, and the sacrifice await thee, in the person of Jesus, whom,

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erewhile, thou didst despise. Behold Him, thy promised Messiah. He found, at thy hands, a cross and a grave,—He gives thee, in return, a crown and a kingdom. Look upon Him whom thou didst pierce! Behold the face thou once didst mar! No anger there, but only boundless grace. "He has remembered His mercy, and His truth towards the house of Israel." Though thou didst hate Him, yet His covenant remained sure and steadfast; "He could not deny Himself." All thy unfaithfulness never caused His promise to waver; and though He "visited thy transgression with the rod, and thine iniquity with stripes," yet His purpose of grace towards thee could never change, and now He has glorified thee before the nations who "cast out thy name, as a reproach, and a byword." Not for thy sake, for thou wast unfaithful; but for the sake of the covenant which He made with thy fathers. This is the glory, and strength, and grace of the kingdom of Immanuel.

The apostle Paul could exclaim, with joy—"Redeemed from this present evil world!" Oh, what had the world done for him? His was a heart so large, so magnanimous, to embrace in its tenderness a world of sinners; and sinners, because he loved them, cast him out, as an unclean thing; stoned him, striped him, hunted him, so that he suffered hunger, cold, and weariness. And, as a weary exile, standing on the shore of captivity, gazing sadly on the dark, blue expanse of waters, which separates him from his own loved home, he stood, with his dark, earnest eye fixed upward; his whole frame trembling with emotion; his whole heart burning with eager yearnings towards the New Jerusalem. There was his home; his life was there, his treasure was there; his Lord was there! His eyes had once beheld the King, and to see, was to love. The whole intensity of his desires centred in Jesus. This was his hope of perfect joy. He longed for the blessed day, when he should gaze unweariedly on the face of Him who had won his heart's best love. He cast no lingering look behind. The world rejected his Master; it had no charms for him. It was only a dreary, dreary wilderness; and he was a weary, weary stranger, longing to lay his weary head on the bosom of Eternal Love. Never did the Devil do his work better, than when he made the Church believe that death was the gate of eternal happiness. This is the delusion which has eaten the life out of the Church. Death, by many, has been pictured as a comely visitant. The Scriptures never speak of him so. He is stripped of his terrors, but remains in grisly nakedness. The grand hope of the Church is the coming of Jesus. David,

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referring to this time, says—"I shall be satisfied when I awake in thy likeness." Job also—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." They never regarded death as the time of their recompense. They bounded over the dust of future ages with one gigantic stride, to "the restitution of all things." This they found accomplished, in Christ, and their faith elected Him as the grand and perfect centre of eternal hope.

The signs of coming redemption gather thick around us. The earth is swaying to and fro, like a mighty oak, which wavers to its ruin, before the conquering blast. The nations are mad with excitement; and their greedy cry is, Blood! Blood! Blood! Watchman, what of the night? A speck is on the horizon of vision. "'Tis flanked with smoke, and heralded by fire!" What is it? The discerning eye has pierced the flame,—it is, it is the chariot of the Lord of hosts, with rushing steeds of "flaming fire!" He comes, He comes! The drunken earth staggers to her destiny! Awake, awake, O earth; the angel of decision has arisen! Virgins, "Behold the Bridegroom cometh, go ye out to meet Him!" He is surrounded by fire and flame; but this is for His enemies. To His redeemed, the smoke of His presence is translucent as the pure atmosphere of heaven. Enter within the veil of smoke, ye redeemed of the Lord, for eternal sunshine dwells within. Enter, for the life-breathing smile of Immanuel awaits you. Enter, thou "undefiled one," for thy blessed Lord awaits, to espouse thee unto Himself, ere He comes "to execute vengeance on His adversaries." Ascend, ascend, ye white-robed throng; the King shall lead you to "the banqueting-house!" Behold the pearly gates—the banner of love is waving on the golden towers. Pass on, and crowd the table of overwhelming grace. Behold, ye saints, and bow your royal heads; for the Father stands to welcome you to His table; whilst the blessed Spirit transfuses peace and joy and love into every heart. "Eat, O friends; drink, yea, drink abundantly, O beloved," till ye are "sick of love." Then let the arched roof re-echo songs of praise. Arise, ye holy choir, immortal love demands a song! Let the joyous virgin-treble sing—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Next, the rich trembling tenor—"Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." Then let the mighty, thundering bass shake the eternal pillars with a deep swell of triumph—"Hallelujah, for the Lord God omnipotent reigneth."

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And all the glorious company of the redeemed raise the solemn "Amen," now swelling up in grand, harmonious majesty; now sinking down in soft, low, murmuring mellifluence, till every spirit is awed to silence, "overwhelmed at His almighty grace."

Prepare, prepare the steed for the "Faithful and True!" Ye white-robed, heavenly armies, arise and follow the "King of kings," with "vesture dipped in blood," to avenge the blood of His slaughtered saints. Tremble, O earth, for the hour of destruction has come! Ye powers of darkness, militant, the "God of battles" approaches! And thou, "wicked One," incarnate energy of evil! the last great masterpiece of Luciferian intellect; thy judgment has come. Behold the Man—the God! whose throne thou hast usurped; and hide thyself in the dark shadows of the pit, which is, even now, opening to receive thee. And thou, Monster "Dragon," who hast deceived the whole world, thy time also is come. For six thousand years hast thou prospered in thy universal kingdom; but the seventh is the Sabbath of the Lord; thy hands shall not defile it. Prepare the thrones, for the "Kings of the earth"—the "Royal Priesthood" of Heaven—they who have scorned the worship of Antichrist, and have turned away their heaven-sealed foreheads from his vile, damning mark, for they must "live and reign with Christ a thousand years." "But the rest of the dead live not again, till the thousand years are finished;" that, as it is written, "The upright shall have dominion over them in the morning." "Blessed and holy is he that hath part in the first resurrection." Many think that the whole world, wicked and righteous, will be raised simultaneously. It is not so; for "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." How can it be, that God should rank His own children with "the children of wrath," in the judgment? The twentieth chapter of Revelation is sufficient to silence all objections on this point, and they who argue for a simultaneous resurrection of the righteous and the wicked, must have lost even the power of literal perception.

The thousand years are past; and the stern Royalty of Hell comes forth to execute a thousand years' designs. Surely the subjects of the reign of righteousness will frown him back to hell! Alas, for poor humanity! Angelic intellect has brought forth the concocted delusion of a millennium, and the number of his army is "as the sand of the sea." On they come, from the four winds of heaven, to the place of strife—"the beloved city." Shall they reach it? They are pressing on, as an

overwhelming flood, with their imaginations heated with prospective conquest; when suddenly each face in that mighty host turns pale, and every knee trembles, and every rebel staggers to his doom. "The Lord has thundered in the heavens, and the Highest has given his voice—hailstones, and coals of fire. Yea, he has sent out his arrows, and scattered them; he has shot out his lightnings, and discomfited them;" and they have perished "at the blast of the breath of his nostrils." "And the devil that deceived them is cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented, day and night, for ever and ever."

The dread throne of immaculate purity is set! The rainbow-enwreathed, "King of kings" approaches! The "Royal Priesthood" surround the enthroned Majesty of Heaven! At the first gatherings of eternal wrath, in that dreadful countenance, "the heavens and the earth are fled!" The trumpet sounds, and "the dead, small and great, stand before God!" "The books are opened," and anon, "the book of life," and the ghastly assemblage are "judged, every man, according to his works." Alas, alas! "According to his works!" "And death and hell are cast into the lake of fire. This is the second death."

What means this noise of jarring elements? The foundations of the deep are broken up! The floods are on fire! The "elements melt with fervent heat!" "The earth, and all the works therein, are burnt up!" Behold, how bright and fair the new creation rises! "A new heaven, and a new earth wherein dwelleth righteousness!" "The former things are passed away." Time is remembered as a fearful dream. The earth is free, and joyous, and beautiful; she sings as in the days of her youth. The Holy City, "all glorious within," descends into the renewed earth; "the tabernacle of God is with men." The scroll of prophecy is all unrolled. He that sits on the throne, has made "all things new." Rejoice, rejoice, O earth! Never more shalt thou be defiled with sin, "nor death, nor sorrow, nor crying, for the former things are passed away." It is done! Oh! what is done? The mystery of redemption is done; the "mystery of iniquity" is done. The reign of eternal joy begins. The Bride is revealed in her spotless beauty, having the "glory of God," and resplendent with streams of crystal light, decked with gold, and precious stones and pearls; and all in transparent beauty! No darkness, no deceit! Can this be She who wandered in sorrow, "despised and rejected of men," and cast out with fierce and

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bitter railing? Oh, how is she glorified! Conception fails in contemplating the final glory. We dream of the New Jerusalem—its walls of translucent jasper, replete with strength and beauty—its gates of purest pearl—its streets of crystal-gold—its foundations of precious stones; the "river of water of life;" the "many mansions" of the redeemed; the white-robed inhabitants; the ravishing music; the emerald-embowered throne; and the smile of Him who sits thereon. But oh! the joy, the brightness, and the beauty, which shall be revealed beyond our meagre conceptions! The world may laugh at our dreams, but it is all true; we know it. We have received "the earnest of our inheritance until the redemption of the purchased possession." This is "the city that hath foundations, whose builder and maker is God."

Brethren, behold your reward. Is it not worth living for? Is it not worth dying for? Oh, if a life of agony could purchase one smile from that blessed countenance, it were cheaply bought! Will you suffer the world to enwrap its cold, icy arms around you? Assuredly not. Stand erect. The name of the Father, the Son, and the Holy Ghost is upon you. Trample the world, its wealth and fame and power, with scorn, beneath your feet. Let not the finger of Mammon scathe your royal brow; the seal of heaven is upon it! Let not the "lust of the eye" overcome you; keep it fixed upward; for in that day you "shall see His face, and His name shall be in your foreheads." Walk in the royal dignity of the "sons of God;" and, in the Holy City, you shall walk before Him in white. Oh, love, joy, peace! my soul is lost in fulness of rapture! You have received "a kingdom which cannot be moved;" therefore, let not your patriotism be earthly. Let earthly kings and governments, with all their petty strife, alone. Seek to maintain and extend the kingdom to which you have been called. Let not your hearts be troubled with terrestrial life, for so surely as you do, will your spiritual armour be neglected, and your "Jerusalem blade" become blunt in your hand. Immerse not yourselves in schemes of political economy and legal administration; for as you do this, so will your spiritual life ebb, and grow sluggish in its movements. You may not lose your stern uprightness and decision of character, but your communion with God will not be sweet; you will not grow in grace.

Seek not to "bind the jarring world in peace." That is not your work; it is the work of Emmanuel, the "Prince of Peace." So long as you deliver your testimony truly and faithfully for Him, you will not bring peace on the earth, but a sword;

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for you invade the territory of Satan. "Pray for the peace of Jerusalem; they shall prosper that love *her*." Pray that the kingdom of peace may be speedily set up; and "work, while it is called to-day," that the kingdom may be hastened.

Do not encourage men to make an unqualified pledge to morality, ere they have come to the "Strong for strength;" for so sure as you do, you will delude multitudes into hell, who have been deceived by a "fair show in the flesh." Commend Christ to the world. This is your work, and alas for you, if you shirk it.

Sons of God, beware of mammon. Gold is "hard and cold;" and if you tamper with it, it will impart its properties to your conscience. "The love of money is the root of all evil, which some having lusted after, have erred from the faith, and pierced themselves through with many sorrows." You are wandering through the wilderness; build not your nest therein. "Look for the city which hath foundations, whose builder and maker is God."

"Brethren, beloved of God, partakers of the heavenly calling," "be not conformed to this world;" for "the fashion thereof passeth away." Seek not the pomp and parade of office, remembering that your Master was a carpenter. Seek no help from the world, remembering that "the silver and the gold are the Lord's." Acknowledge only one Head, even Christ, and seek "to know Him, and the power of His resurrection, and the fellowship of His sufferings," and sing, as you advance onwards to your rest—

"To us Thy cross, with all its shame,
With all its grace, be given!
Though earth disowns Thy holy name,
All worship it in heaven."

"Keep your garments always white," "unspotted from the world." Let "that blessed hope" of His appearing purify you, even as He is pure. Let nothing earthly dim the light of His glorious face, dwelling on your heart. And, finally, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately." "Come, Lord Jesus, come quickly."

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Art. II.—FEASTS AND FESTIVALS OF THE JEWS.

Part II.

Although Pentecost was the second of the then great annual feasts or festivals of the Jews at which all the males were to appear before the Lord at the national altar, yet there is not much said of its design in its first institution, nor is much reference made to it in the New Testament. By analogy we are led to infer that it, as the other festivals, is commemorative and typical, and by the extraordinary number of sacrifices and offerings prescribed, that it is of extraordinary importance. As the names given to the other feasts indicate their respective natures and objects, so, no doubt, the names given to this are intended to do the same.

It is called the "Feast of Weeks," "Feast of Harvest," "Feast of First-Fruits," "Pentecost," and, in common with the others, a "Solemn Assembly." It was called the "Feast of Weeks," because of the seven weeks which intervened between the Passover and Pentecost. Some of the most remarkable events in the history of the people of Israel were crowded into these seven weeks. During them, the power and the presence of God were manifested in their behalf in a miraculous manner. During them, the sea was divided, and a highway made for them to pass through,—their enemies were overthrown,—the heavens rained bread and flesh,—the rock was struck, and living waters made to flow from it,—and God, in visible presence, was shielding and leading and protecting them. It would seem as if the command to reckon the weeks from week to week, intimated that each week should have its record of mercies, and that all and each, with their records, should be celebrated at the concluding Pentecost. That which is mentioned in Deut. xvi. 12 would scarcely account for the additional sacrifices that were to be offered up on this day, and the voluntary offerings required. It is more probable they had reference to extraordinary events, such as those to which we have just alluded.

The Jewish method of reckoning was not without some foundation in the associations connected with these weeks. Maimonides remarks, that it was to the honour of this festival that they were obliged to count the days of its approach from the preceding Passover, as a man expecting his best and most faithful friend at an appointed time is accustomed to number the days and hours until his arrival.

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It is called the "Feast of Pentecost," because it is generally received that the law was given from Mount Sinai on the fiftieth day from the Israelites' coming out of Egypt, which is agreeable to Exod. xix. 3, 7, 8, 11, and that this feast was instituted to commemorate, among other things, this great event. On this account, the Rabbis call it "the day of the giving of the law."

It was called the "Feast of Harvest," because, in the celebration of this feast, they were commanded, "Out of your habitations you shall bring bread for a wave-offering, two loaves of two tenth-deals; they shall be of fine flour; they shall be baken with leaven; they are the first-fruits unto Jehovah." This was commanded them whilst they were in the wilderness wandering, and was an assurance that their wanderings should cease, and that they should enjoy the land and its fruits, and fixed habitations, and be blessed with a plentiful provision of a superior kind.

Now, the leading design of the feast of Pentecost was to celebrate the great things which happened during the first seven weeks after their departure from Egypt,—the giving of the law, their settlement in the land, symbolised by the two loaves, and the harvest and the vintage, (Exod. xxiii. 16.)

It has been generally stated that the miraculous gifts of the Holy Ghost on the day of Pentecost, bestowed upon the apostles—as recorded in the second chapter of the Acts of the Apostles—was the fulfilment of the type, inasmuch as on this day the first-fruits of the Holy Spirit were given to the apostles, and the gospel preached to so many Jewish strangers after the resurrection of Christ.

Again, it has been said that the offering of the two loaves of fine flour was typical of the union of Jews and Gentiles in the Christian dispensation, and of their being both one in Christ.

There is always some near or remote resemblance between the type and the antitype, but in these just mentioned I cannot see any, and I cannot see how any filling up or colouring of the shadow or outline could be worked up into the very image of these supposed antitypes.

Undoubtedly the things themselves which were celebrated, were celebrated as types of future good things, of which the children of Israel were to be partakers.

If we find events foretold by the prophets in express language correspondent with and parallel to those celebrated at the feast, but of greater moment, and producing greater and more permanent results, it is more than probable that the

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latter were types of, and are fulfilled in, the former. We do find such, and I cannot but consider them as standing in the relation of type and antitype.

It is expressly foretold that the Israelites, previous to the restoration of their land and themselves to the favour of God, shall again be brought into the wilderness, and that God will manifest His presence and His power in their behalf more wonderfully than He did of old,—that the law will be given again, not from Sinai, but from Mount Sion, under more favourable circumstances, and leading to greater blessings. It is also foretold that the two and the ten tribes—Judah and Ephraim, or Israel—shall cease to be two families or nations, and shall be united into one in the hands of the Lord, and shall have a permanent settlement in the promised land, enjoying greater prosperity than they did in former times. These things were foreshadowed in the two loaves of fine flour, waved before the Lord, and brought out of their fixed habitations. Thus was symbolised the promise that the weary and wandering foot of the Israelite should have a secure resting-place,—that the long-banished exile should regain his wished-for home,—that the dispersed and scattered ones should be again collected and gathered together,—and that the tribes that were rent asunder should meet and be mingled into one.

In the harvest is implied, the separation of the wheat and tares, and the winnowing of the chaff from the grain, and all the processes of grinding and sifting until the grain was reduced to fine flour. These things typified the punishments which will be inflicted upon the Gentiles, and the purging chastisements which will be laid upon the Israelites, at the concluding crisis of the present dispensation. The ideas involved in the harvest will be developed as I proceed in the investigation.

I shall proceed to shew that all these things which I have said are typified, are clearly predicted in both the Old and New Testaments.

Of the interpositions of God in favour of the Israelites in the latter days,—of the overthrow of their enemies,—of the wonderful miracles, such as, and even greater than God displayed, when He was delivering them from the bondage of Egypt, we read both in Isaiah and Zechariah. In Isaiah xi. 11—" It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And . . .

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he shall assemble *the outcasts of Israel,* and gather together *the dispersed* of Judah from *the four corners* of the earth. The envy also of Ephraim shall depart, and the *adversaries* of Judah shall *be cut off;* Ephraim shall not envy Judah, and Judah shall not vex Ephraim. . . . . They *shall spoil them of the east together: they shall lay their hand upon Edom and Moab;* and *the children of Ammon shall obey them.* And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; *like as it was to Israel in the day that he came up out of the land of Egypt.*" In chap. xxvii. ver. 12 of the same prophet, it is written—" And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

Such are the great and marvellous events which are to signalise the commencement of the final deliverance of the children of Israel. They are like; but they are such as, by their surpassing splendour and magnitude, will cast into the shade the wonders by and in the Red Sea. More than a passage shall be made through it, for the tongue of it shall be utterly destroyed. Whilst, at the same time, the Nile and the Euphrates shall yield to the mighty hand of God, and become an highway for His returning people. Thus shall their march towards the promised land be marked out by the presence and the power of God. At the same time, we see, as of old, vengeance and destruction poured out upon the enemies of Israel.

Again, they are to be brought into the wilderness, and for similar purposes. When the children of Israel were on the borders of the land of Canaan, as we read in Numbers xxxii. 15, Moses said to them—" For if ye turn away from after him, he will yet again leave them in the wilderness." In Ezekiel xx. 33, it is written—" As I live, saith the Lord God, surely with a mighty hand, and *with a stretched-out arm, and with fury poured out,* will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and

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with fury poured; and I will *bring you into the wilderness of the people, and there will I plead with you face to face.* Like as I pleaded with your fathers in the wilderness of the land of Egypt, *so will I plead with you,* saith the Lord God. And I will cause you to *pass under the rod,* and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me."

In those passages, vengeance and judgment are poured out upon the enemies of Israel; but, although they are the chosen people of God, they, too, are chastised and brought under the rod. They are to be brought under strict discipline, undergo severe chastisement, and suffer great loss. In everything they will be a counterpart of what took place in former times, and for similar purposes.

In the passage just quoted from Ezekiel, among the other purposes of God, it is stated that He will bring both Judah and Israel *into the bond of the covenant,* or, as it is in the margin, "into *a delivering* of the covenant." This is stated of these two nations when they shall have been again united into one, and when they shall have been restored into a corporate state. *The covenant* is that which is spoken of both by Ezekiel and Jeremiah, and described by them, in contrast with the covenant made between God and their fathers at Mount Sinai. It is called the *new* and *the everlasting covenant,* and *the covenant of peace.* In all these it is different from and superior to the covenant made at Mount Sinai. In the restoration which is promised to the Israelites in Isaiah lxi. 8, 9, God says—"I will make *an everlasting covenant* with them, and their seed shall be known among the Gentiles, and their offspring among the people." In Jeremiah xxxii. 37—"Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again *unto this place,* and *I will cause them to dwell safely:* and they shall be my people, and I will be their God. . . . . I will make *an everlasting covenant* with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me," &c. And "*I will plant them in this land.* . . . . For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them *all the good* that I have promised them," &c. In Jeremiah xxxiii. 14, it is written—"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. *In those days, and at that time,* will I cause the Branch of

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righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. . . . . Considerest thou not what this people have spoken, saying, *The two families* which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." In Isaiah liv. 7, the Lord says—" For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall *the covenant of my peace* be removed, saith the Lord that hath mercy on thee." Again, in Isaiah lix. 20—" And the Redeemer shall come to Zion, and unto them that turn from transgression in" (or, " shall turn away ungodliness from") " Jacob, saith the Lord. As for me, this is *my covenant with them*, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds' seed, saith the Lord, from henceforth and for ever." Again, in Jeremiah xxxi. 31—" Behold, the days come, saith the Lord, that I will make *a new covenant* with *the house of Israel*, and with *the house of Judah;* not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (*which my covenant they brake*, although I was an husband unto them, saith the Lord;) but this shall be the covenant that I will make with *the house of Israel; After those days*, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from

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the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." In Ezekiel xxxiv. 23—"I will set up one Shepherd over them, and he shall feed them, *even my servant David.* . . . . And I will make with them *a covenant of peace.*" Again, in chap. xxxii. ver. 26 of the same prophet, the Lord says—"Moreover, I will make *a covenant of peace* with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore."

This is the "*better*" and the "*new covenant*" of which St Paul speaks, and of which he says, "Christ is the Mediator." Through the unbelief of the Jews, to whom the covenant with its blessings peculiarly belong, we are now sharers in them; through their fall we have obtained salvation,—through their loss we have partaken of riches; but the time shall come when they shall be received again,—when they shall be grafted in again,—when they shall obtain mercy, and get double for their sins, and when not alone a remnant, according to the election of grace, but all Israel, shall be saved. It is of this covenant the prophet speaks in Isaiah ii. 3, when he says—"For out of Zion shall go forth the law, and the word of God from Jerusalem." It is of this the Psalmist speaks in the 2d Psalm, "I will preach the law" (Prayer-book version) "whereof the Lord hath said unto me, Thou art my son; this day have I begotten thee." This is the "*everlasting* gospel" which John saw the angel flying in the midst of heaven "to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," (Rev. xiv. 6.) This is the only place in the Holy Scriptures in which the epithet "everlasting" is applied to the gospel; and it would appear that it is so here, because of the everlasting covenant that is to be established with the children of Israel, and to be proclaimed, through them, to every nation under heaven. Here, too, as in other places, it is associated with the Lamb and the children of Israel on Mount Sion. It is in allusion to this covenant that St Paul, in his Epistle to the Hebrews, (chap. xii.,) says—"Ye are come *unto Mount Sion*, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus *the Mediator of the new covenant*, and to the blood of sprinkling."

The everlasting and new covenant, and covenant of peace,

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are all one and the same, and to be established at the same time. By the terms of the covenant, by the peoples with whom it is made, and by the circumstances under which it is to be made, according to the passages of Scripture before quoted, it is evident that its establishment is yet to be looked for in the future. By comparing Rom. xi. 26, 27, Heb. viii. 9, &c., we shall be led to the same conclusion. By Ezek. xxxvii. we learn that the time when the covenant is to be made is "when the stick of Joseph, which is in the hands of Ephraim, and the tribes of Israel his fellows, and wilt put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. . . . And I will make them one nation *in the land* upon the mountains of Israel; and one king shall be king over them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And *David my servant* shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell *in the land* that I have given unto Jacob my servant, wherein your fathers have dwelt; *and they shall dwell therein, even they and their children, and their children's children, for ever;* and *my servant David* shall be their prince for ever." All these things are future, and so must be the making of the covenant. In these several passages already quoted, we have also clearly stated the union of the two nations, Israel and Judah, again,—of their restoration to the promised land,—and the productiveness of both the land and the flocks; which I believe were prefigured by the waving of the two loaves of fine flour "*brought out from their habitations in the land.*"

In the New Testament, as well as in the Old, the great and remarkable events associated with the restoration of Israel in the last, are presented to us, leading the eye of faith to look to the future for their accomplishment. We have vengeance poured out upon the enemies of Israel,—themselves brought into the wilderness,—the establishment with them of the everlasting covenant,—and *the harvest;* shadowing forth the fiery trials through which both Gentiles and Israelites shall have to pass, before the latter regain the land and the favour of God.

In the 12th chapter of the Apocalypse, there is a vision containing some of the leading events in the future history of the ten tribes. The first verse recalls to us Joseph's dream, in which the sun and moon and eleven stars made obeisance to him. The woman is symbolical of the logical idea of the nation of Israel. The ten tribes are called the house of Joseph

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and Ephraim. Of them great things were foretold from Jacob down through many prophets. Nothing has, as yet, occurred in their history which can correspond with the prophecies respecting them; but we are led to expect that they will be mighty and successful agents in executing the purposes of God, both of judgment and of mercy.

It is of their being revived from their present dead and hidden state—of their being brought into the wilderness, to be there pleaded with and purged, as in Ezekiel—of God's manifestation on their behalf, and of their deliverance, that the 12th chapter of the Apocalypse treats. Such a restoration to life is spoken of the ten tribes in Ezekiel, 37th chapter, from the 9th to the 14th verse, inclusive. In the 11th verse, it is said "these *bones are the whole house of Israel;*" and in the 16th verse, it is said, "take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for *all the house* of Israel." Thus we see the whole house, or all the house of Israel, means Ephraim, or the ten tribes. It is of Ephraim that Isaiah speaks in the 66th chapter, 7th verse, &c. "Before she travailed, she brought forth; before her pain came, *she was delivered of a man-child.*" It is of Ephraim that Jeremiah speaks in the 31st chapter, 22d verse, "How long wilt thou bemoan thyself, thou backsliding daughter? for the Lord hath created a new thing in the earth, *A woman shall compass a man.*" These are exactly the same figures that are used in the 12th chapter of the Apocalypse, and refer to the same event. From Isaiah lxvi. 8, we learn that *the man-child* is *a nation born at once,* and that nation of the children of Israel. The people of this nation are to be the "lords of the world," and they will be the great instrument, in the hands of the Lord, of putting all enemies under His feet. By the man-child, I would understand the powerful, influential, and warlike part of the community, as distinguished from the whole collective body, symbolised by the woman. No doubt there is a difficulty which is not alone peculiar to the interpretation here given, about the man-child, which, perhaps, the event itself will alone solve. In the woman being given two wings of a great eagle, that she might fly into the wilderness into her place, there is evidently an allusion to Exodus xix. 4, when God speaks of the manner in which He had brought the Israelites out of Egypt into the wilderness, and says—"I bare you on eagles' wings, and brought you to myself;" teaching us that, in a

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similar manner, He will again bring them into the wilderness at their final restoration.

We have already spoken of the making use of the covenant with them, as presented to us in the 14th chapter and 6th verse of the Apocalypse. In the same chapter we have brought before us some of the scenes of the *harvest* and of the *vintage*, both of which were celebrated on the day of Pentecost.

The destruction of Babylon is announced in the 8th verse. From the 9th to the 12th verse, inclusive, the final doom of those who worshipped the beast and his image is denounced. By comparing these verses with the latter part of the 13th chapter, and with the first of the 18th chapter, we find that all the nations of the earth are involved in their idolatries, and, consequently, in their punishments. The 15th and 16th verses of the 14th chapter speak of the harvest with respect to them. Here it is said "the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and *the earth was reaped.*" The same harvest is spoken of in Matt. xiii. 39, &c. It is also of it that Joel speaks in chapter iii. 9, &c.—"Proclaim ye this among the *Gentiles;* prepare war; wake up the mighty men, let all the men of war draw near, let them come up: Beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. *Put ye in the sickle, for the harvest is ripe.*" In the 2d verse of this chapter, God says—"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and *will plead with them* there *for my people* and for my heritage Israel, whom they have scattered among the nations," &c. By the 1st verse, it appears this is the time when God shall bring again the captivity of Judah and Jerusalem; and by the 16th verse, when the Lord will be *the hope of his people, and the strength of the children of Israel.* As we have seen in the prophecies before quoted, that punishments were to be inflicted upon the Israelites, when judgments were to be poured out upon the Gentiles, so in these last, as there is a harvest for the Gentiles, so there is a vintage for the children of Israel. In Hosea, chapter vi., God denounces the transgressions and idolatries of Ephraim; and in the 11th verse, He says—"Also (*i.e.*, as well as for Ephraim) O Judah, he hath set an harvest for thee;" and the time in which this harvest is to be, is

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"when I have returned the captivity of my people." It is of this harvest of the Israelites that John speaks in the end of the 14th chapter of the Apocalypse. In the 18th verse, the angel with the sickle is commissioned "to gather the clustres of *the vine of the earth;* and he gathered the *vine of the earth,* and cast it into the great wine-press of the wrath of God." In both the Old and the New Testament, Israel is spoken of under the figure of the vine, as in Ps. lxxx. 8; in Isa. v. 1, &c.; and in Matt. xxi. 33. The people of Israel are exclusively the vine of the earth; and in the last verses of the 14th chapter of the Apocalypse, there are presented to us the chastisements and the punishments which they are to undergo previously to their complete and final restoration to the land and favour of God.

We have now seen that such like things, but still greater and more glorious, as those that were commemorated and celebrated at the feast of Pentecost, are expressly foretold in the Old Testament, and presented to us in vision in the New, as about to occur in the coming history of the Israelites. All the circumstances shew us that these things are still in the future, and have not as yet been accomplished. The prophecies would lose half their force, and half their meaning, if they will not yet be recorded on the page of Israel's history. They are so adapted to, and fill up so minutely, the outline of the ceremonies and designs of the feast, that I am persuaded they are the good things of which the Old Testament facts and ceremonies are the shadows.

Great in themselves, but still greater in their consequences, they are in every way worthy of having been foreshadowed in types and celebrated and sung by prophets. When the wonderful things of which we have collected a few from the prophecies will take place, and when the news of them will fly through every avenue of human knowledge with greater swiftness and fuller detail than intelligence is now communicated by the electric telegraph, we can well imagine how society will be agitated to its lowest depths. The infidel will be made to tremble, and the child of God will be comforted and encouraged. Then great events will throw fresh and clear light upon the Bible, and give additional confirmation of its authenticity and inspiration, and in return it will lead the children of God to read and discern with accuracy the signs of the times.

These coming events are already casting their shadows before them. Israel everywhere is rising to the surface, proving that she is inextinguishable. As of old God by long discipline

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trained them for an isolated position, and in that to shed around a light which no other nation ever has done or will do, so now God has been training them in His providence for a wide-world usefulness in blessing the nations of the earth by the "*everlasting* gospel." They are natives of every clime. They are acquainted with the language and manners and customs and institutions of every country. They are distinguished in every pursuit and every profession, and in all arts and sciences. From the highest to the lowest places in society nothing is alien to them. Those things which have crushed in other peoples all energy and all virtue, have wrought in them patience and perseverance, and faith and hope in their future destiny. When these superior gifts and acquirements and powers are consecrated unto Truth and the Triune God, we may reasonably anticipate that they will be laborious, zealous, and successful diffusers of light and life throughout the world.

Many a dark and stormy day must intervene before they shall go forth as God's favoured apostles to convert the world. Days of trial and of suffering must first come; but when these things *begin* to come to pass, while other men's hearts are failing for fear, let God's children lift up their hearts and rejoice, for the time of their redemption draweth nigh.

Art. III.—THE SEVENTY YEARS OF DESOLATIONS AND OF INDIGNATION.

In briefly discussing the subject which forms the title of this paper, it will be well to pay attention to the concluding portion of the second book of the Chronicles, "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword Nebuchadnezzar carried away to Babylon, where they were servants to him and to his sons, until the reign of the kingdom* of Persia: to fulfil the word of the Lord by the

* This expression, "The reign of the kingdom of Persia," is explained by the immediately succeeding verses to mean the commencement of the reign of Cyrus over Babylon, doubtless as the successor of Darius the Mede, when the captive and exiled Jews all came under the sceptre of Cyrus—"Now, in the first year of Cyrus king of Persia, (that the word of the Lord *spoken by the mouth of Jeremiah might be accomplished,*) the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his

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mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years," (2 Chron. xxxvi. 19–21.)

The language of the sacred historian in this passage, in which he speaks of the land enjoying her sabbaths while she lay desolate, is calculated to remind us that, among the ordinances enjoined upon the children of Israel by the Most High, through His servant Moses, was the following:—"When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt reap thy vineyard, and gather in the fruit thereof. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor reap thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land," (Lev. xxv. 2–5.)

It may also be noticed, in connexion with the passage already cited from the second book of Chronicles, that, in the case of national disobedience to this sabbatical ordinance, the following were among the judgments denounced against impenitent Israel:—"And if ye will not hearken unto me, but walk contrary unto me, then will I also walk contrary unto you, ... and will make your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it," (Lev. xxvi. 27–35.)

Now, from the words of the sacred historian, as quoted above, "until the land had enjoyed her sabbaths, for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years," it might be not unreasonably inferred that, as these seventy years of desolation were a judicial visitation, not only for Jewish idolatry and apostasy, *but also for Jewish disobedient and impenitent neglect of the sabbatical ordinance*, so the period which they represent (and which may, for this

kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, *All the kingdoms of the earth hath the Lord God of heaven given me*, and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? the Lord his God be with him, and let him go up," (2 Chron. xxxvi. 22, 23.) Is it not surprising that serious readers of the Holy Scriptures should ever have thought of identifying this illustrious Persian monarch with the supposed prince, Coresh, of Persian tradition, who was sent by his royal master, Bahaman, (Artaxerxes Longimanus,) to be governor of Babylon?

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reason, be here designated, by a somewhat incongruous combination of terms, as the sabbatical desolation) was a period during the whole of which the Jews were in captivity and exile, while the depopulated land came under the hand neither of the Hebrew tiller nor of the Hebrew sower. On further investigation, however, this apparently reasonable inference will not be found to be admissible. It is true that, if we date, at cir. B.C. 607, the captivity of Daniel and his three friends, and the conquest of Babylon, cir. 538, then we can say that there were Jews who, with certain of the vessels of the temple deposited in the house of Nebuchadnezzar's idol-god, were in captivity and exile seventy years. But the land of Judah still continued to be cultivated by the subjects of King Jehoiakim, though, probably, their fields were exposed to hostile invasion, and their harvests would, consequently, be partial and scanty. If we date from the removal to Babylon of Jehoiakim, cir. B.C. 598, and a large portion of the population, then such of these expatriated Jews as survived to witness the triumph of Cyrus over Belshazzar were in captivity only sixty, and not seventy, years,—the land still continuing to be tilled and sown seven or eight years longer, as far as could be done by the comparatively scattered and scanty population which the Chaldean conqueror had suffered to remain in their native country under their last king Zedekiah. In like manner, they who were removed to Babylon cir. 588 B.C., on the occasion of the final overthrow of Jerusalem, were exiled captives only fifty years.*

But let us here inquire how long it was that the Jewish nation was prevented,—and that, too, continuously, without any temporary interval of renewed agricultural operations,—from cultivating their fields and vineyards. A stop was forcibly put to the labours of the husbandman and vinedresser, when, cir. 590 B.C., the Chaldeans invaded Judea, and commenced their final destructive siege of Jerusalem, at the same time overrunning the whole land with their marauding and desolating bands. Thus, during the whole period of the siege, the far greater part of the land would be desolate, undisturbed by tillers, sowers, and reapers. Again, when the city was taken, in B.C. 588, its temple burned, and its wall destroyed, the surviving population, with the exception of a scanty remnant, was carried away to Babylon, and the doomed and depopulated land continued to enjoy its rest of desolation, unbroken by the cheerful activities of seed-time and harvest, and the season of tillage until cir. 536 B.C., when the restored captives, return-

* 2 Kings xxiv. 2.

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ing under Zerubbabel and Jeshua from the distant regions of the Euphrates and Tigris, settled once more in the country of their fathers. Hence, the sabbatical desolation (so to speak) did not, perhaps, begin, in the strictest sense of the term, until the final depopulation and captivity, cir. B.C. 588. Yet it may also be supposed, in a very admissible sense of the word, to have commenced with the commencement of the final Chaldean siege in B.C. 590, when the invading Chaldean host forcibly stopped the labours of the fields and vineyards, which were not again resumed until cir. B.C. 536–5, a period of about fifty-four years.

Now, if we calculate downwards from 590, sixty-nine* years, we arrive at B.C. 521, when the second year of Darius Hystaspes was not yet completed. And it was in the second year of this Persian king that, (as we read in Zechariah,) "the angel of the Lord said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" (Zech. i. 12.) The angel would appear to have spoken these words with reference to the still desolate condition of the neglected temple, whose foundation had been laid by the permission and encouragement of Cyrus, but the work of rearing the superstructure was arrested by the malignity of jealous and hostile neighbours, the Lord, in holy wisdom as well as righteous displeasure, permitting Samaritan jealousy and hostility to triumph for a time, because the hearts of His people were not as zealously disposed towards the worship and the temple of their God as they ought to have been. Yet, in B.C. 521, when the angel was seen and heard by Zechariah,

* In ancient Jewish and Oriental usage, time current counted as time completed. Thus, if the temple had been destroyed only sixty-nine years and one or two months before the appearance of the angel to Zechariah, that celestial being, addressing a Jew, could have spoken of the temple as if it had been destroyed seventy years, provided the occasion did not require the time to be stated more definitely.

If we may rely on the careful calculations of modern astronomy, an eclipse, said to have occurred in the *seventh* of Cambyses, happened, B.C. 523. In his *eighth* year Cambyses left Egypt in haste for Persia, and died on the journey. The reign of the Magian usurper lasted seven months. Hence Darius Hystaspes probably did not begin to reign until after the commencement of B.C. 522, and his second year did not therefore end until after the beginning of 519. Darius may possibly have chosen to set aside the usurper's short reign, and not to take into account also the fragmentary portion of the eighth of Cambyses, in order that his own reign might date immediately from the death of Cambyses. But it does not seem necessary for the student of prophecy to trouble himself about any possible conventional arrangements of this character. Both Haggai and Zechariah would accurately know the *true time* of the accession of Darius, according to which they would most probably date their predictions.

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the temple of Jerusalem had been burned, and the city destroyed, only about sixty-seven years previously, How is it, then, that the angel seems to speak as if threescore and ten years had elapsed since that disastrous season? If there be any real difficulty here, and there does not seem to be any, we may be permitted to suggest a solution which we are inclined to regard as possible, and by no means improbable. Although the open and undoubted manifestation of the cessation of the Divine long-suffering, and the commencement of unsparing Divine indignation was not given to the eye of man to behold until the Chaldean hosts had poured into the conquered city, and the royal fugitive Zedekiah was overtaken by the pursuing enemy, yet that cessation of abused and exhausted long-suffering, and that commencement of unsparing indignation, were known to the heavenly host at an earlier period. When in B.C. 590 the Chaldean army commenced its final march against the devoted city,—nay, when, perhaps, in 591, the infatuated Jewish king Zedekiah committed the last act of rebellious and treacherous perjury and provocation (not unnoted by the Great King on high) which exasperated Nebuchadnezzar's wrath beyond all further control, and made him determine to overthrow Zedekiah and Jerusalem, the angelic host, and especially that celestial being whom the prophet Zechariah calls the angel of the LORD, would almost of necessity judge that Divine forbearance was now at length exhausted, and that the sterner form of unsparing Divine indignation was on the very eve of its commencement. The angel, therefore, who at that moment, be it remembered, was addressing God, and not man, when speaking in the second year of Darius Hystaspes, not merely of the desolation of Jerusalem and the cities of Judah, but also of that *Divine indignation* of which the desolation was one of the consequences, and which, therefore, commenced (so to speak) in heaven, and was there by the angel of the LORD known to have commenced, before its manifestation to man in the actual destruction and desolation of the city and temple,—the angel, we say, could rightly declare unto the Lord of hosts, especially with reference to the continued desolate and unfinished state of the temple, (not excluding from our consideration the judicial* dearth and scanty harvests under which the land was then actually suffering,)—"Thou hast had indignation against Jerusalem these threescore and ten years."

The reader will perhaps be surprised to hear that some writers have strangely thought it to be possible to identify

* Haggai i. 10, 11.

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"the seventy years' indignation," mentioned by the angel in Zech. i. 12, with the seventy years' desolation, spoken of by the prophet Daniel in chapter ix. 2; nor have these students of prophecy shrunk from accepting the necessary consequence of such a rash theory, viz., that we must also identify Darius the Mede (who reigned over Babylon before Cyrus) with Darius the Persian, who did not become sovereign of Babylon until after the successive reigns and deaths of Cyrus and Cambyses. The Darius of Daniel was doubtless a Mede, and not a Persian; and it is not less certain that the Darius (Hystaspes) of Ezra was a Persian, and not a Mede. Accordingly, by assigning dates, which may be regarded as very closely approximating to the truth—*i.e.*, dating the first year of the Median Darius about B.C. 587, and the second year of Darius Hystaspes about 520—we have not less than sixteen years intervening between the first of the former (when Daniel was led, by the intelligent study of the book of the prophet Jeremiah, to pray fervently for the speedy termination of the desolations of Jerusalem) and the second of the latter, when Zechariah saw "the angel of the LORD standing among the myrtle trees." It may not be uninteresting to compare together the two passages, which mention, one, the seventy years of the Lord's indignation against Jerusalem, and the other, the seventy years of the desolations of Jerusalem:—

"In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish *seventy* years in the *desolations* of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes."—(Dan. ix. 1–3.)

"Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and the cities of Judah, against which thou hast had *indignation* these *threescore and ten years?* And the Lord answered the angel that talked with me, with good words and comfortable words. . . . . Thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a (measuring) line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."—(Zech. i. 12–17.)

That the prophet Daniel regarded the seventy years predicted by Jeremiah to have already run through their course at the time of his prayer, or to be on the very verge of their appointed completion, would seem to be evident from the fer-

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vent language of his supplications. "*Now* (עַתָּה), therefore, O our God, hear the prayer of thy servant and his supplications, and cause thy face to shine upon thy sanctuary which is desolate, for the Lord's sake. . . . O Lord, hear; O Lord, forgive; O Lord, hearken and do; *defer not*, for thine own sake, O my God."

But Daniel would not, we may be sure, confine his inquiries to the book of Jeremiah. It does appear to be absolutely impossible to suppose that, during the whole of the eventful siege of Babylon by the Medo-Persian host of Cyrus, (Coresh,) the predictions of Isaiah concerning this warrior were not in the earnest thoughts and meditations of Daniel by day and by night. There is good grounds for believing, from secular history, as well as from the narrative of Belshazzar's feast, that the Babylonians were fully persuaded that their city was so strong in its ramparts and warriors, and so abundantly provisioned, as to bid defiance to all the power of Cyrus. And the records of secular history incline us to think that, if the inhabitants had exercised only a common degree of vigilance, the Persian would have been compelled to raise the siege, and abandon his enterprise, at least for a time, even should he return at a future period to undertake a second and a successful siege. We are not told that Daniel received any special revelation to remove all uncertainty from his mind, as to the final issue of the struggle which was then going on between the Chaldeans and Persians, until, only a few hours before the triumph of the latter, the mysterious handwriting on the wall of the palace, lifted up the veil, and unfolded the immediately impending destruction of Belshazzar and his kingdom.

When Cyrus, at the head of his Medo-Persian host, had carried Babylon by assault, slain Belshazzar, and utterly overthrown the Chaldean dynasty and kingdom, a new light shone upon the predictions both of Isaiah and Jeremiah. Let us first consider how the venerable prophet stood, in reference to the book of Jeremiah.

If we say that it was cir. 607–6, that Daniel, in the third year of Jehoiakim, was removed as a captive to Babylon, we may believe that we are very nearly accurate in fixing upon this date, and that the error, if there be any, does not exceed a single year. A similar remark may be applied to cir. B.C. 538–7, considered as the date of Belshazzar's death, and of the commencement of the reign of Darius the Mede over the Chaldean kingdom.

It would appear from the scriptural record, (Dan. i. 1–7,) and especially from ver. 4, compared with ver. 18, 20, that

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Daniel and his three fellow-captives, Hananiah, Mishael, and Azariah, could not well be less than sixteen or seventeen years of age when they were carried away captive. Accordingly, in the first year of Darius the Mede, cir. B.C. 538–7, Daniel would be about eighty-eight years of age. That one so advanced in years should be in the enjoyment of such a green and vigorous old age, that Darius should seriously think of making him his chief minister, setting him over the whole kingdom, although an instance of rare occurrence, is by no means in itself incredible; nor does it, in the case of one like Daniel, who, from his childhood, had lived in the fear of God, and in the exercise of a prudent and holy sobriety and temperance, appear to exceed the bounds of sober and reasonable probability. Writing at this advanced period of his life, Daniel says, as already quoted—"In the first year of Darius, (the Mede,) *I understood by books* the number of the years whereof the word of the Lord* came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem."

We seem fully warranted to conclude from this passage that Daniel did not certainly and accurately know the precise time of the commencement of these seventy years until after the death of Belshazzar, and the accession of the Median Darius; and that, in the first year of this Medo-Chaldean king, the prophet did actually, by prayer, and study of the sacred books, especially that of Jeremiah, and by duly weighing all that had then recently occurred in Babylon, ascertain the precise date of the commencement of this predicted period. It was then, also, that he, of course, became acquainted with the true time of their termination, and learned that the day of Judah's restoration was about to dawn on the horizon. If we may be permitted to draw a probable inference from what we find recorded in the book of Jeremiah, we should be inclined to conclude that, before the commencement of the Medo-Persian siege of Babylon, cir. B.C. 540, Daniel had dated the predicted seventy years either from Jehoiachin's captivity in B.C. 598, or from the destruction of the temple and city in 588; in the former case, they would not terminate until cir. B.C. 528, and in the latter, until 518. We shall endeavour to shew that the prophet and his Hebrew brethren

* We just notice here, though this is not the place to dwell on the interesting and important fact, that Daniel, in this passage, bears express and deliberate testimony to the Divine inspiration of the prophet Jeremiah, and assures us that the prediction of a definite numerical period of disaster to Jerusalem of seventy years, was not the imaginative conjecture of Jeremiah, but the very word of the living and eternal Jehovah.

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may have considered the captivity of Jehoiachin to have been at least as probable a commencement of the seventy years, as was the destruction of the city and temple.

Daniel did not now, in the first year of Darius the Mede, see and study for the first time, the predictions of Jeremiah of which we are speaking. This is clearly proved by the historical account of the transmission of those predictions to Babylon. That transmission appears to have taken place not long after the arrival of Jehoiachin with a numerous body of his subjects at the Chaldean capital. We read as follows, in Jer. xxix.—"Now these are the words of the letter which Jeremiah the prophet sent from Jerusalem to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon." The letter in question was forwarded on the occasion of Zedekiah's sending two accredited envoys (xxix. 3) to the Chaldean monarch, and thus the written injunctions, and also the promise, which, in his capacity of a divinely-inspired prophet, Jeremiah had received immediately from the Lord, were safely delivered to such of his brethren as had been removed beyond the Euphrates, among whom, we know, were Daniel and his three friends, Hananiah, Mishael, and Azariah. And it may be easily believed that none of the Hebrew exiles would listen to the heaven-sent letter with more reverential and thoughtful interest than these faithful servants of the Most High. In it they would read—"Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, *whom I have caused to be carried away from Jerusalem unto Babylon;* build ye houses and dwell in them; and plant gardens, and eat of the fruit of them; take ye wives and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and that ye may be increased there and not diminished. And seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace. . . . . For thus saith the Lord, That, *after seventy years to be accomplished at Babylon,* I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart," (Jer. xxix. 1–13.)

Now, it seems to us that it may be regarded as a clearly-

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ascertained fact in sacred history, that, previous to the beginning of the final siege by Cyrus, (cir. B.C. 540,) Daniel had not obtained a clear and certain knowledge of the date of the commencement of the predicted "seventy years to be accomplished at Babylon." This fact, as we think, goes far to prove satisfactorily that, when Jeremiah's letter, forwarded through Elasah and Gemariah, envoys from Zedekiah to Nebuchadnezzar, was read by Daniel and his three friends, as well as by other pious Hebrews, they received, on perusing the inspired epistle, no additional and special revelation from heaven to enable them to decide unerringly the *terminus a quo*, the exact commencement of this important period of a seventy years' exile from Jerusalem. At that time, therefore, we appear to have scriptural reason for concluding that in the perusal and study of the sacred epistle from Jeremiah, Daniel was left to his own natural powers of reasoning and judging. Had, then, this captive, who was himself to be one day an eminent prophet, no tolerably settled opinion in his own mind as to the precise time when the divinely-appointed threescore and ten years began their course? It is plain that we can answer this question only so far as light is thrown upon it by the Scriptures, as we can look nowhere else for information. And to form any probable and scriptural idea of the view entertained by Daniel and his pious fellow-captives, we too must pursue the same simple plan that was pursued by them, and read and reflect upon the contents of the letter in question.

In this inspired epistle they would find, first, what they might regard as certain; next, what was apparently probable, and, perhaps, according to their unaided human judgment, very probable; and also what was seemingly possible rather than probable.

There can, surely, be no reasonable scriptural doubt that the Hebrews, who were removed to Chaldea with Jehoiachin in what may be called the *second* captivity, cir. B.C. 599, (the previous removal to the same city of Daniel and his friends with a greater or less number of other Jews constituting the *first* captivity, cir. B.C. 606,) were graciously and mercifully taken by the Lord from the desolation and ruin which at no long interval were certainly to befall Jerusalem.

It would also seem a not unreasonable or unscriptural inference from this view, to suppose that almost the last leaven of godliness was removed from Jerusalem and its vicinity at the time of the second captivity, and that, in the main, it was only the worthless, profligate, and idolatrous portion of the popula-

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tion that remained in the Jewish capital with Zedekiah. A few such witnesses for God, as Jeremiah and Baruch, were left in the doomed city, that the Divine warnings and denunciations might, from time to time, be faithfully proclaimed there, and its hopeless wickedness and rebellion be made manifest to all.

And when we call to mind the honour paid by Nebuchadnezzar to Daniel and his three faithful friends, the important and influential offices of dignity and power to which they were raised, and the benefits and protection which would thence accrue to the Hebrews in Chaldea, we cannot doubt that it was true, both of the captives in the third year of Jehoiakim, B.C. 606, as well as of those who accompanied his son Johoiachin in 599, that the Lord's "thoughts towards them were thoughts of peace, and not of evil," and that they had been expatriated in mercy, and not in judgment. As the forcible carrying away of Joseph into Egypt proved, in the issue, so beneficial to his father and his brethren, so the earlier removal of Daniel to the hostile Chaldean metropolis, may doubtless, in the Divine purpose, have tended to the comfort and security of those who followed him about seven years afterwards. And being assured by the heavenly message on this very important point, that, in permitting, or rather causing them to be carried into captivity by Nebuchadnezzar, the Lord's thoughts towards them were of a gracious and merciful character, they would discern the propriety, as well as the duty, of obedience to the Divine injunction, to seek the peace of the Chaldean city, by praying to the Lord for it; forasmuch as they were themselves "to have peace in the peace thereof." Especially would they feel this to be the case when it was seen how Daniel, through a signal interposition of the Divine providence, suddenly gained the reverence and confidence of the imperious Chaldean monarch, who appointed the inspired discoverer and interpreter of his forgotten dream to be "the ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon." He also consented to allow, at the request of his illustrious Hebrew captive, that three other devout and patriotic Jews should administer the affairs of the royal province under his superintendence. It might thus well seem to all the exiles who witnessed this marvellous arrangement, that the Lord, about to forsake and cast off Jerusalem for a time, had seen fit, in behalf of His captive people, to vouchsafe to connect Himself for a while, in a more especial manner, with the civil and political government of Babylon, through the instrumentality of His four faithful Hebrew servants. Else, why should He have inclined the heart of the

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haughty and royal conqueror to elevate* four Hebrew captives to such high offices of trust and power?

Surely it must also appear certain to us that Daniel and his devout fellow-students of the inspired letter from Jerusalem would regard it as a plain and obvious inference from the distinctly expressed promise—"After seventy years to be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place"—that certain Hebrews, then residing in the Chaldean metropolis, who had been carried as captives beyond the Euphrates by Nebuchadnezzar, would reside in Babylon threescore and ten years, and then have a way opened for them through the power of the Most High to return into Judea. It may also be considered as tolerably certain that Daniel, and the other pious Hebrew residents in the Chaldean metropolis, would infer from the same passage in the inspired epistle, that the predicted seventy years *had already actually commenced*, and, accordingly, that, should there be a *third* captivity a few years later, as we know that there was nine or ten years afterwards at the destruction of the city and temple B.C. 588. These latest captives—the members of this third captivity—would not have to accomplish at Babylon so many as threescore and ten years, the *terminus a quo* having been already previously fixed, without regard to the date of the beginning of the third captivity; the idea that the said *terminus a quo* should not commence until eight or nine years *after* the reception and perusal of the inspired document from Jeremiah, being altogether inadmissible.

These points in the inspired epistle sent from Jerusalem to Babylon shortly after the arrival of Jehoiachin at the latter city, and cir. B.C. 598–7, we may safely presume Daniel and his friends would regard as tolerably certain. The same message from the God of their fathers contained also what was apparently probable; and, perhaps, according to their unaided human judgment, formed in the fear of God, and not without devout prayer and thanksgiving to Him for this limitation to a period of seventy years of the captivity and exile of His people, what was apparently even very probable.

As, then, the second captivity was doubtless far more numerous, and, according to human judgment, far more important

* The Jewish exiles would thus more clearly discern the reasonableness and propriety of the Divine injunction to seek the peace of the Chaldean city, by praying to the Lord for it, who would appear to them, by this elevation of His four Hebrew servants, to have taken, as it were more immediately into His own hand, a very considerable part of the civil and political administration of the province and kingdom of Babylon.

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than the first, and as king Jehoiachin was himself one of the captives, it might, or rather must appear probable to the anxious readers of the letter of Divine prediction and promise, that it had, so far as the duration of the exile was concerned, special reference to the members of the second captivity. And thus, although all survivors would be at liberty to return to Jerusalem after seventy years from the date of B.C. 599–8, the surviving exiles belonging to the first captivity of B.C. 607, would have accomplished or resided about seventy-eight years at Babylon. The simple fact also that the letter containing the announcement of the Divine purpose was not sent until after the arrival in Chaldea of the second captivity, would very much increase the probability that the appointed threescore years and ten did not commence until cir. B.C. 599; in which case they would not terminate until about B.C. 529. There is also an argument of a moral and religious character which is perhaps not wholly to be overlooked in the present discussion. Daniel and his three friends, who would doubtless possess much influence with their fellow-exiles, were emphatically subjects of Divine grace, men who feared and trusted in God, and who would, therefore, not be led astray by pride and self-conceit, when carefully looking at the Divine dealings with their nation, to overrate their own personal importance and that of their captivity, and to imagine that, almost of necessity, the predicted seventy years must be dated from their own arrival at Babylon, even though they were the first whom Nebuchadnezzar carried captive from Jerusalem, some of the sacred vessels having also been conveyed with them from the temple of the Most High into the house of Nebuchadnezzar's idol-god at Babylon, not to omit the fact that their sovereign Jehoiakim had at the same time been "bound with fetters" by the Chaldean conqueror in order to be conveyed as a prisoner to Babylon, though shortly after released and permitted to remain on his throne at Jerusalem as one of the vassals and tributaries of the king of Babylon.

As the epistle in question was addressed neither to Daniel nor his friends, but to the whole body of those who had been carried into captivity beyond the Euphrates, of whom the far greater part doubtless consisted of the members of the second captivity, it appears most likely that Daniel and other devout Hebrews would regard as possible rather than probable—if, indeed, they entertained the idea at all in the face of the probabilities in favour of B.C. 599—the notion that the appointed seventy years had commenced in 607–6, and would, therefore, terminate about B.C. 537–6. So far, therefore, as chap. xxix.

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of Jeremiah, which was one of Daniel's important guides, is to guide us, it may be not unreasonably inferred that Daniel and his friends would accept, as far the more probable (if not the almost certain) view, that the predicted threescore and ten years had commenced with the captivity of Jehoiachin, B.C. 599, and would be completed about B.C. 529; while, if they took such a circumstance into consideration at all, they would consider it to be certain that even if a third captivity should occur, the *terminus a quo* in question could not be dated later than B.C. 599. The prophetic letter of which we have been speaking is generally supposed to have been sent to Babylon, cir. B.C. 598–7, not long after the removal of Jehoiachin from Jerusalem. But there is also extant a previously-delivered Divine prophecy, in which mention is made of a period of seventy years, at the termination of which the Chaldean dynasty of Nebuchadnezzar was to be overthrown, and concerning which we must now say a few words.

This prediction is to be found recorded at length in Jer. xxv. It was delivered "in the fourth year of Jehoiakim (cir. B C. 607–6,) son of Josiah, which was the first year of Nebuchadnezzar king of Babylon," and it was spoken to all the people of Judah, and to all the inhabitants of Jerusalem. Our attention should be especially directed to the following passage:—"Thus saith the Lord of hosts, Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them *against this land,* and against the inhabitants thereof, and against all these nations round about, and will make them an astonishment. . . . And this whole land (Judea) shall be a desolation, and an astonishment; and these nations (round about) shall serve the king of Babylon seventy years," (Jer. xxv. 9, 11.) Our translators, by their punctuation of the eleventh verse, where they have placed a semicolon after the word "astonishment," have apparently left it optional to the reader to connect, as to the point of duration, "the desolation of Judah" with the seventy years' service of the Gentile* peoples to the king of Babylon. At all events, however, when we read the immediately succeed-

* It is not altogether unworthy of notice that Judea is spoken of in the denunciation by the Most High, as if it had also itself been a Gentile territory. "Thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. . . . Then took I the cup at the Lord's hand, and made all the nations (גוים) to drink, unto whom the Lord had sent me, (to wit,) *Jerusalem and the cities of Judah.*

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ing verse, which states that the Most High would punish the Babylonian king and the Chaldean nation at the end of that period, it seems scarcely possible to suppose that devout and thoughtful Hebrews, who were contemporary with Jeremiah, could do otherwise than think that, let the disastrous condition of the territory of the two tribes commence at an earlier or later day, and let its duration be seventy, or sixty, or fifty years, the land of Judea would cease to be a desolation and astonishment, about the time of the judicial visitation from heaven upon the Chaldean monarch and land. The twelfth verse is as follows:—"And it shall come to pass when seventy years are accomplished, I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." This prophecy, which was delivered about the year of Daniel's captivity, must have soon become known to him, some seven or eight years at least before the Jewish king Jehoiachin was conveyed to the Chaldean metropolis. But we do not see how Daniel could derive really satisfactory and sufficient light from this earlier prediction, (whatever may be the case with us who live after its fulfilment,) with regard to the precise *terminus a quo* of the predicted seventy years, or, indeed, any information on that point sufficiently decisive to set aside the seemingly obvious inference from the prophetic epistle in Jer. xxix., viz., that the seventy years to be accomplished at Babylon commenced at the commencement of the second captivity, when Jehoiachin was compelled to quit Jerusalem and take up his abode as a prisoner in Babylon.

We do not deny that Daniel may, on his first arrival at Babylon, have supposed it to be not unlikely, from the prediction in Jer. xxv., that the divinely-determined seventy years commenced with the surrender of the holy city to the Chaldeans. For it was then that Jehoiakim, the royal representative of David, was bound* in chains by the conqueror to be carried to Babylon, though he was afterwards released and permitted to remain in Jerusalem; it was then that the throne of Judah became† tributary to the Chaldean king; and, above all, it was then that the first desecration of the house of God took place, and the victorious Chaldean removed in triumph some of the sacred vessels from the temple of Jerusalem "into the land of Shinar, to the house of his idol-god; and he brought the vessels into the house of his idol-god."‡ He thus, in the

* 2 Chron. xxxvi. 6; see also Ezek. xix. 9. † 2 Kings xxiv. 1.

‡ At the *first* captivity, when Daniel and his three friends were among the captives, occurred the *first* desecration of the temple; and the sacred vessels

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blindness of idolatrous ignorance, openly avowed before Jews and Gentiles his conviction that the idols of Chaldea were superior to the Jehovah of Israel. Yet we can scarcely doubt that Daniel and his friends, on reading the inspired epistle sent after Jehoiachin's removal to Babylon, would surrender any such previous opinion, and embrace the view that the commencement of the predicted seventy years was to be dated from the commencement of the second captivity.

And this view would scarcely be changed by the fact, that, a few years afterwards, at the destruction of the city and temple, a fresh body of Hebrew captives was conveyed into Chaldea. The inspired letter of Jeremiah was addressed expressly to such as had been already removed from Jerusalem to Babylon before the writing and sending of that letter, which could not, therefore, without offering something like violence to its character, be regarded as *specially* addressed to those who did not become captives until eight or nine years *after* it had been written. It would thus seem that "the seventy years to be accomplished at Babylon," as predicted in Jeremiah's letter, could not reasonably and scripturally be dated from so late a period as the destruction of the city and temple, cir. B.C. 588.

Again, since we may reverently believe that it was the Divine purpose to give consolation and encouragement to the Hebrew captives by defining to them the duration of their captivity and exile, and by declaring to them the certainty of their restoration, so we may likewise believe that it may have equally been the Divine purpose that the Jews should not too soon know the exact year in which their captivity was to terminate. Accordingly, the heavenly message was so constructed as to accomplish both these purposes. The Jews would gather from it the certainty of their future restoration, while they would naturally, though incorrectly, (as appears from the event,) think that their return to Judea would not occur until about eight years later than had been determined on in the secret counsels of the Most High. This involuntary chrono-

then removed into "the house of the idol-god at Shinar" may have been those which Belshazzar defiantly profaned at his great feast on the night of his death. At the *second* captivity there was a *second desecration* of the temple, (2 Chron. xxxvi. 10.) At the *third* captivity the temple itself was burned by the conquerors. Do we not, however, feel that the first was emphatically *the desecration* of the temple, the ominous knell of the impending desolation both of the holy city and its temple? When the sacred vessels were first deposited in the house of Nebuchadnezzar's idol-god, there was no special Divine interposition to confound the idol-worshippers, as was the case when the ark of the Lord was brought by the Philistines into the house of Dagon at Ashdod, "and set by Dagon," (1 Sam. v. 1, 2.)

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logical error on their part was very unimportant, except that through it a degree of chronological obscurity, sufficient for His all-wise purposes, was permitted to hang over the precise year of the termination of the divinely-appointed period of exile in Chaldea. It was not until the overthrow by Cyrus of the Chaldean dynasty, cir. B.C. 538, that Daniel, by comparing prediction with fulfilment, was finally assured that he had accurately ascertained the date of the commencement and termination of Jeremiah's predicted seventy years, and could therefore pray, in the assurance of an enlightened faith, for the immediate restoration of his people to the land of their fathers.

Our limits compel us to be brief in our remarks on the angel's appeal in Zech. i. 12—"And the angel* of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, *against which thou hast had indignation these threescore and ten years?*" There is no mention here, as in the case of Daniel, of the predictions of Jeremiah, or of any other prophet. It is not the appeal of a man, who might naturally date these seventy years from the great visible manifestation of the Divine indignation, so terribly displayed in the destruction of the city and temple, cir. B.C. 588, which would seem to require that the speaker should have uttered his solemn appeal about B.C. 518, in the *fourth*, and not in the second year of Darius. It is an appeal from an angel who was acquainted with the counsels of the Most High, and who knew that the Divine indignation could be dated from the hour that the Chaldean army commenced its final march (cir. B.C. 591–90) against the city which, with its temple, it was the fixed Divine purpose should be taken and destroyed by that army. Thus the angel of the Lord, when pleading for Jerusalem in the second year of Darius Hystaspes, could speak of the Divine indignation against Jerusalem and the cities of Judah as having already in that second year continued seventy years.

* This angel of the LORD, who thus stands and pleads for Judah, may be the Michael of Dan. x. 13, xii. 1,—the illustrious prince and champion of the people of Daniel,—emphatically THE ANGEL OF THE LORD.

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Art. IV.—JEWISH THOUGHTS ON THE TIMES OF MESSIAH.

The following article is from a Jewish pen—searches the prophets with Jewish eyes—and surveys the future from a Jewish point of view. The Christian reader will dissent from some of its expositions, but will, we are persuaded, feel interested in them all. Let it be read as the utterance of the mind of Israel, groping after Messiah and His kingdom. The author begins with "the Pentateuch." *

* As this article was intended to form a small volume, it bears a special title, which we give—"The Wells of Salvation; comprising the Consolations of the Prophets on the Future Times of the Messiah. With an Exposition founded upon a Communication from the Father of the Author, handed down to him by the Rabbi Elias of Wilna. By Moses Katrenellenbogen. 1859." It contains also the author's preface, which we also give:—

"The following inquiry has been submitted to me by a distinguished man of learning. I withhold his name, though I have his permission to publish it, because I consider that the nature of the inquiry might be prejudicial to him.

"The purport of this momentous inquiry is extracted from his letter:—

"'The exile and persecution under which we of the house of Israel groan has now almost accomplished its second millenary. Yet we hope that the time of the salvation and redemption of Israel, and together with it that of the whole world, is drawing nigh,—that the Deliverer will appear whom we call the Messiah, in order to bring us out of darkness into light,—and, finally, that all the sorrows we endure will completely vanish before the great salvation which awaits us. If we inquire whence we derive this hope, the tongue of every Israelite would reply that the patriarchs and prophets have testified to this redemption, and that their declarations are fully deserving our belief. Although their predictions have not yet been fulfilled, we know of a surety that all shall come to pass; and however the accomplishment be delayed, we most entirely look for it, as we are assured of the credibility of these witnesses.

"'Yet if this be the case, I ask, Why did not these witnesses foretell the rebuilding and destruction of the second temple, as they did in regard to the first sanctuary? But if they did not see fit to reveal such an important event, this would have been only an additional reason to warn us against the error of supposing that the second temple was the real subject of prophetic annunciation. If we proceed to examine the prophecies of Isaiah, Haggai, Zechariah, and Malachi, it seems almost plain that their predictions had reference to the *second* temple; and thus it would appear from the word of prophecy as if no hope were held out to us of the rebuilding of a *third* temple.'

"Thus far the inquiry. I wrote in answer—'The reading of your letter has filled me with the most painful feelings. Is thine eye, thought I, become dim, that thou shouldest thus ignore all the proofs which are so clearly set forth in the twenty-four books of Holy Scripture,—of the redemption of Israel in the latter days,—and of the rebuilding of a third sanctuary? For if thou faltered in doubt and uncertainty, what shall become of those to whom the knowledge of the holy books has not been communicated?' I therefore resolved to collect in an essay all the promises which the Lord God has given to Israel through His prophets, according to the order in which they stand in the holy books, fully to explain them, and then translate them into the languages of the Gentiles, to the glory of God and of Israel."

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THE PENTATEUCH.

1st book of Moses xv. 18—"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

Here, then, the Lord makes a covenant with Abraham to give to his seed the inheritance of the ten nations, among whom are the Kenites, the Kenizzites, and the Kadmonites, which are the same as Edom, Moab, and Ammon. On this text it is remarked in Bereschit Bablin 44—"Edom, Moab, and a part of the territory of Ammon—these are the three whom He did not give them for this world; it is not till the days of the Messiah that they will be again incorporated with Israel." Again, it is further declared in the Scriptures, Deut. xix. 8—"And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; if thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk in his ways; then shalt thou add three cities more for thee besides these three." We cannot admit the objection that the fulfilment is dependent upon the observance of a chief commandment, for God has promised in another place that we shall turn with all our heart and all our soul to observe and do all His commandments. Isaiah, after sundry other predictions, concludes with these words (lx. 21)—"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." So, too, Jer. xxxii. 39, 40—"I will give them one heart, and one way, that they may fear me for ever;" and ". . . . I will put my fear in their hearts, that they shall not depart from me." Ezek. xxxvi. 26, 27—"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." In the same strain Ezekiel foretells the enlargement of the boundaries of Israel in the latter days (xlvii. 13)—"Thus saith the Lord God, This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel: Joseph shall have two portions," which the author

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renders, "Thus saith the Lord God, the border is enlarged according to which ye shall divide the land: to the twelve tribes of Israel will he increase the portions." This verse, therefore, proves that God will add portions to the inheritance of Israel, which is yet more clearly defined in the subsequent verses of this chapter. The word גה, "Geh," I explain by enlargement, as I derive it from the root גאה, "Gea." The א is omitted, just as the ה is left out in Isaiah xvi. 6; but this is no reason why we should take this גה for another root for which there is no analogy in the Scriptures. The commentators have hitherto followed the Targum Jonathan, "Joseph shall have two portions,"—an explanation which is purely agadish, and can never induce us to give up the line of literal interpretation.

Isaiah, too, in his detailed prediction of the times of the Messiah, chap. xi., in which he brings forward the kingdom of David, the change in the nature and habits of the animal creation, the miracle of the tongue of the Egyptian sea, and the unanimity between Judah and Ephraim, says, verse 14, "They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Amos ix. 12 says, "That they may possess the remnant of Edom." And Obadiah, verse 19, "They of the south shall possess the mount of Esau; . . . . and the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Shepharad, shall possess the cities of the south."

Balaam, too, predicts, (Num. xxiv. 17,) "A sceptre shall arise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies." The prophecies of Balaam extend even to the times of the Messiah; yet we cannot possibly bring the whole passage to refer to David, "for he shall destroy all the children of Sheth" was never accomplished in the days of David. Neither was Edom by any means conquered, but merely humbled, and continued to be dependent on the kings of Judah till the reign of King Jehoram. We shall have occasion to recur to this subject when treating of the prophecy of Balaam.

Gen. xlix. 1, we read, "Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." Wherever the expression the "last days" occurs, it always refers to the period after the gathering of the Dispersion, to the consolations of the third temple, and of the house of David, as we shall explain in detail

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on the several passages. But in the blessings of Jacob there is only this one passage which we can apply to the Messianic period, namely, in the 10th verse, where it is said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, [*until He of Shiloh;*] and unto him shall the gathering of the people be." This passage is to be explained thus—God had promised to David, in 2 Sam. vii. 16, "Thine house and thy kingdom shall be established for ever before me: thy throne shall be established for ever." Even before the announcement of this promise, the Lord had revealed to him that the *covenant with David for evermore* had reference solely to the third temple, when Israel shall no more do iniquity, and move no more from this land, neither shall the children of wickedness afflict them any more. Thus, it is said in verse 10, "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, [that is, not again be driven out of their land,] and be no more disquieted, [*i.e.*, no longer commit iniquity;] neither shall the children of wickedness afflict them any more, as beforetime."

From that period, therefore, will the house of David be established for evermore; for we can comprehend the existence of kings of the house of David only while there are prophets and true priests in Israel, and when the whole nation is in possession of their own land, as it is said in Jer. xxiii. 3, "I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." And again, in xxxiii. 14, "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah, [*i.e.*, over conjoined Israel.] In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land." And so on to the close of the chapter.

In Ezek. xxxvii. 21–26, "Thus saith the Lord, Behold, I will take the children of Israel from among the heathen, whither they be gone, ... and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall no more be two

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nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore."

We thus learn from the words of all the prophets that the promise "for ever," made by God to David, does not take its commencement "for ever" from his day, but only from the time when Israel shall be no longer in sin,—when it shall dwell for ever in its own land,—and when the temple shall be in the midst of them for evermore without being destroyed, (consequently from the building of the third temple.) It is only from this time that God will "raise up the tabernacle of David that is fallen," (Amos ix. 11,) and his throne and kingdom be "for ever."

We must here remark, that in the latter days, after the gathering of the dispersion and the rebuilding of the temple, King Messiah, of the lineage of David, will not appear immediately, but he will be preceded by Messiah, the son of Joseph, who is called Menachem, the son of Amiel, and he will be attended by two myriads from Ephraim, and two thousand from Manasseh, with horses and horsemen. Three times will Gog come up against him; twice will he be driven back in disgrace to his own land; but the third time Gog will be victorious, Messiah the son of Joseph will be slain in battle, the horsemen of Ephraim be destroyed, and many perish in the combat. The city will be taken, and Gog's army will come to Jerusalem, the houses be rifled, and the women ravished, and half the city shall go forth into captivity; the daily sacrifice shall be taken away, an idol set up in the sanctuary of the Lord, and there will be a time of trouble for Jacob during a thousand two hundred and ninety days." (Zech. xiv., Dan. xii. 11.) At the end of this time Messiah the son of David will come.

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We shall now understand the prophecy of Jacob of "that which shall befall you in the last days," *i. e.*, after the return of the dispersion, when Messiah of the lineage of David shall reign; then "shall the sceptre no more depart from Judah which has been so long laid aside; and from this time forward will the throne of David and his kingdom be firmly established for evermore." This it was that Jacob told his sons, in order to guard them against the erroneous conclusion that a king of the house of David would come to reign immediately after the return of the dispersion and the building of the temple; whereas, before the coming of Messiah the son of David, there shall arise Messiah the son of Joseph, and a fearful war will ensue. It will not be till after the destruction of the horsemen of Ephraim and the horses of Jerusalem, and the destruction of all the weapons of war, that Messiah the son of David shall come, riding upon an ass, and with him Elijah, riding upon a wild ass. Simply by the word "Peace," which King Messiah shall utter to the nations, will all humble themselves before him on account of his great righteousness and holiness, and peace will ensue. Therefore said Jacob, "Until Shiloh come." Shiloh is the same as Schalom—"Peace," (both words being derived from the same root.) It is simply by the word "Peace," uttered by the mouth of Messiah the son of David, that all the promises will be fulfilled,—"to him shall the gathering of the people be;" and as it is said in Zech. ix. 10, "His dominion shall be from sea to sea." I shall explain this more fully hereafter.

In the 2d book of Moses xvii. 14, we find—"The Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua, that I will utterly put out the remembrance of Amalek from under heaven." God commanded Moses to write the remembrance of it in the book, which was really done, (5th book of Moses, xxv. 17, 18, &c.;) and then to give a further command to Joshua—as he was to be present at the partition of Palestine—to deliver to him orally three commandments, as it is expressed by our wise men, (Sanhedrim, fol. 20–22.) Three commandments were given to the children when they took possession of the land, namely, to set up a king, to destroy the descendants of Amalek, and to build the temple. If they had not sinned in the time of the Judges, they would have fulfilled all these three commandments. Subsequently, too, Saul trespassed by sparing Agag. Therefore the remembrance of Amalek will not be utterly put out till the time of the building of the third temple by Messiah the son of David. This was foretold by Balaam, as was shewn in that passage.

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In the 3d book of Moses xxvi. 6, &c., it is said—"I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land." This promise has never yet been fulfilled. If it is objected that this promise was made contingent upon their "walking in my statutes," it is answered by 1 Moses xv. 18, and my remarks on the text. Yet God's word will be accomplished in the latter days, as is explained by the prophecies of Hosea ii. 20, and Isaiah xi. 6, and fully in the remarks on the text.

In the 4th book of Moses xxiv. 14, it is written—"Behold, I go unto my people: come therefore and I will advertise thee what this people shall do to thy people in the latter days." And then in verse 17—"I see him, but not now; I behold him, but not nigh: there shall come a Star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the princes of Moab, and destroy all the children of Sheth." In verse 20—"And when he looked on Amalek, he took up his parable, and said, Amalek *is* the first of the nations, but his latter end shall be, that he perish for ever." The meaning of these verses is—I will reveal to thee the secret which God has determined against thee. Twice shall evil befall thee from the kings of the house of David: the first time within the short space of four hundred years, by King David, as it is said in 2 Sam. viii. 2—"And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive." Yet had the king of Moab and his people brought this evil upon themselves by their murder of David's father and mother and brethren, with the exception of one who escaped to Nahash king of the Ammonites. The king of Moab sent unto Nahash, desiring him to deliver this one also into his hands to be put to death; but he refused. Compare on this subject Rabba Bamidbar, § 14, where it is stated, that when David fled from the face of Saul, he took his father and mother and placed them under the care of the king of Moab, in whom he trusted, as being himself a descendant of Ruth the Moabitess. It is written in 1 Sam. xxii. 3, &c.—"And David went to Mizpeh of Moab, and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth and be with you, till I know what God will do for me. And he brought them before the king of Moab." But he put them to death, and only one brother was saved, who escaped to Nahash the king of the Ammonites. And this is the love which King Nahash shewed to David. And as respects thy fears regarding the covenant which God has made with Abraham, to give to my descendants the inheritance of ten nations,

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—these fears are in vain; for what this people shall do to thy people has reference only to the times of the Messiah. For Balaam divided his prophecies into two parts: "I see him"—King David—plainly before my eyes,—"yet not now," for he will not appear for four hundred years. "I behold him"—the Messiah—"but not nigh," just as we strain the eye to discern some far-distant object. "There shall come a Star out of Jacob"—King David—for the kingdom of David will be like a star which sometimes disappears below the horizon,—but in the latter days there shall rise a sceptre out of Israel—the Messiah—and shall smite the corners of Moab, and destroy all the children of Sheth; and "Edom shall be a possession." Amalek also, "the first of the nations" that warred against Israel, shall perish for ever through the Messiah.

In the 5th book of Moses xxxiii. 17, it is said—"His firstling bullock is glorious, and his horns are the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." This verse cannot be applied to Joshua—for he did not extend his conquests "to the ends of the earth." Neither was his army composed solely of Ephraim and Manasseh, but of all the tribes of Israel, (Josh. viii. 1.) The reference in this passage is only to the Messiah the son of Joseph, as is explained by Midrash on the passage in Ps. xcii., "My horn shalt thou exalt like the horn of an unicorn." Menachem son of Amiel, son of Joseph, and as the unicorn pushes with its horns right and left, so also will Messiah to the ends of the earth, and with him the ten thousands of Ephraim.

The Prophets.

The predictions in Isaiah ii. 2–4 still await their accomplishment. It is there foretold—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways. . . . . And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks," &c. The prophecy in Micah iv. 1 is to the same effect, with this addition, verse 7—"And the Lord shall reign over them in Mount Zion from henceforth, even for ever," which

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has not yet been fulfilled in consequence of the destruction of the second temple.

Isaiah xi. 1 foretells—"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. . . . . The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. . . . . And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

All these prophecies can be applicable only to the expected Messiah, who will be a branch out of the root of Jesse the father of David. נצר means a shoot (Branch) which derives nourishment and life from invisible roots hid in the earth. According to the Talmud, (B. Bathra 81,) שרש is to be distinguished from נצר, which means growing out of the earth; while שרש signifies the root in the earth; as it is said in Isaiah xxxvii. 31, "The remnant shall take root downward;" and xl. 24, "Their stock shall take root in the earth;" and again, Job xiv. 8, "Though the root thereof wax old in the earth." And even though the trunk of the royal house of David be hewn down, the remaining stock shall sprout anew and bring forth fruit from its living roots, and a Judge and King shall arise upon whom the "Spirit of the Lord shall rest," who like Solomon shall judge with wisdom and understanding, and have his delight in the fear of the Lord.

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The Talmud explains the word והריחו by ריח, smell—that is, the Messiah will decide upon all causes brought before him, not by the aid of witnesses and evidence, but from an innate sense of judgment. In this way, too, will King Messiah extend his dominion over the whole earth—not by the might of arms, but by the power of his Word, and whatever he determines shall be accomplished: and shall bow down before him, and with the breath of his mouth shall he slay the wicked.

The Messiah, son of Joseph, and this Power and Might, is not a strength derived from nature, but God grants his requests on account of his piety and strength of faith. In his days will the promise of God be accomplished, and all the savageness of nature be rooted out—so that the wolf shall dwell with the lamb, and the leopard lie down with the kid, and they shall no longer hurt nor destroy. And he will set up an ensign for the nations, and shall assemble the outcasts of Israel from the four corners of the earth; and this the Lord will do by putting into the hearts of kings the desire to assemble and unite the Israelites who are scattered within their dominions.

There will be yet another miracle in those days—The Lord shall utterly destroy the tongue of the Egyptian sea, and he will shake his hand over the river with a soft west wind, not as in the exodus from Egypt, where it is said, (2d book of Moses xiv. 21,) "And the Lord caused the sea to go back by a strong east wind all that night"—but here by a soft west wind (ים and בעה from בעים,) and here not as in that instance "all night," but by a shaking shall he divide it in seven streams.

Isaiah xxiv. 23, it is said—"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem." This is the same event foretold by Joel ii. 30—"I will shew wonders in the heavens, and in the earth blood and fire and pillars of smoke [*steam*]—*i. e.*, the sun shall be turned into darkness, and the moon into the hue of blood."

Isaiah xxx. 26—"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days." Compare Zech. iv. Neither is this prophecy fulfilled.

Isaiah xxxiv.—"Come near, ye nations, ... for my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse to judgment." By Idumea we are not here to understand "Mount Seir," whose desolation is foretold by Ezek. xxxv., for this is one

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day to be the inheritance of Israel; and although it may lie wasted and desolate for some years, yet will it not be deserted for ever, as predicted by Isaiah. We are here to understand another country, of which, according to Talmudic tradition, the sons of Esau have taken possession—and of which Obad. i. 18 says, "There shall not be any remaining of the house of Esau." I do not venture to point out this land more closely, because the Holy Scriptures, which are my only guide, gives us no further clue; for this reason too, the Targumists, who by Edom (4th book of Moses xxiv. 18) understand Constantinople, are not deserving of credit.

The prophecies which have not yet been accomplished, and which do not refer to the second temple, are xlix. 9, 18, lx., lxv. 19, lxvi. 13. Isaiah sums up his prophecies with these words:—"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Midrash raises the question how it will be possible for all the Israelites to come up to Jerusalem every Sabbath and new moon? and considers that it will be by means of some transit by the clouds. Though such a miracle is possible with the Lord, as in the case of the journey of the children of Israel from Rameses to Succoth, as it is said—"I bore you on eagles' wings," or by means of air-balloons—we may find a more easy solution, as this passage refers to the Israelites, for the other nations are only to come up to keep the feast of tabernacles. By חדש שבת we are only to understand the new moons and feast days—when it will be easy for the Israelites to come up to Jerusalem by means of railways from the utmost boundaries of Palestine.

Jer. iii. 14—"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more," [neither shall any other be made.] The explanation of this difficult passage is as follows:—It is said in the Talmud (Lama 52) that King Josiah had buried the ark of the covenant; for it is written (2 Chron. xxxv. 3) —"And he said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not

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be a burden upon your shoulders, [*ye have no burden on your shoulder :*] serve now the Lord your God and his people."

There no reason is assigned why Josiah buried the ark. If it arose from the fear that it might fall into the hands of the enemy on the taking of the temple, it would only have been necessary to command that this should be done before the impending conquest—besides, the context has no proper connexion—"ye have no burden on your shoulder, therefore serve the Lord your God," just as if the service of God were not dependent upon the existence of the ark. In reply to this question, we assume the generally recognised principle that no prophet can for ever abolish any one prayer. Now, Moses commanded that the ark should be carried before the children of Israel in all their wanderings. When Solomon built the temple, the prophets ordered that the ark should be placed in the most holy place. Wherever the ark stood, the ground was considered holy, and prayer was offered there. When it is said of Joshua that he fell down before the ark of God, it does not mean that he put it in place of a mediator in his prayer, but simply that he worshipped by the ark as in a holy spot. Moses however, who possessed the highest degree of sanctity, prayed in all places, and never sought a holy spot. Josiah, in destroying the prevailing idolatry, did not spare, as such, the mediators. The people were opposed to this, and replied that the ark surely was such a mediator, upon which Josiah ordered it to be buried, and then said to the Levites, that had it been ordained by God to place the ark in the Most Holy, I could not have ventured to contravene it; but as the ark was commanded to be borne upon the shoulders only during the wanderings of Israel, and ye now no longer required to bear it, I felt justified in setting aside the regulations of the prophets in order to put away the error concerning mediators. Therefore, says Joshua, "Serve now the Lord your God"—*i. e.*, without mediators.

The second temple contained no ark, which was regarded as a defect. No mention is made of the ark during the third temple, which marks the superiority of that period, because all Israel will be endued with a higher spirit of knowledge, as Moses was, and therefore no longer standing in need of the ark. Therefore Jer. iii. 16—"When ye be multiplied and increased in the land," and all his promises are accomplished, "they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall any other be made;" for there will be no need of any other holy place for prayer.

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"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil hearts," (compare Ezek. lxiii. 7.) "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

Again, chap. xxiii. 3—"I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking any more, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days shall Judah be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness." All these prophecies are as yet unaccomplished. To the same effect is xxx. 3—"Lo, the days come, saith the Lord, that I will bring in again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it;" and verse 8—"It shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their king, whom I will raise up unto them." "In that day," *i. e.*, when Messias shall appear, "I will break his yoke," *i. e.*, of Gog and Magog. And again in xxxi. 31—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord." This covenant is the blood which Moses sprinkled on the people, and saying, "Behold the blood of the covenant which the Lord hath made with you concerning all these words, when he commanded the ordinance of the Passover, and they were admitted into the Covenant of Circumcision; but they broke this covenant, and did not perform their promises, therefore the Lord will make a new covenant, which He engages they shall keep truly—"But this is the

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covenant that I will make with the house of Israel, After those days I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, if heaven above can be measured,* and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord."

And when the Lord commanded Jeremiah, during the siege of Jerusalem, to buy a field in Anathoth, (xxxii. 34,) Jeremiah replied, "Behold the mounts, they are come up unto the city to take it. . . . . And thou hast said, Buy thee the field for money; . . . . for the city is given into the hands of the Chaldeans." But the Lord answered him, that after a captivity of seventy years he would bring again the children of Israel out of Babylon, and cause the temple to be rebuilt at Jerusalem, for the omniscient God foreknew the fate of this second temple; he therefore comforted Jeremiah by the promises of their third restoration, saying, "I will gather them out of all countries whither I have driven them; and I will give them one heart (*i. e.*, all enmities and national jealousies shall cease) and one way; all the differing manners and customs among the nations shall be done away; and I will put my fear in their hearts that they shall not depart from me."

(*To be continued.*)

Art. V.—THE HOLY SPIRIT AS THE UNCTION.

The subject of "the anointing" or "unction" of the Holy Spirit, whether viewed in relation to Christ or His members, is intimately connected with the past and the future, or, in

* *i. e.*, A concrete measurement, not by means of calculations.

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other words, with prophecy, fulfilled and unfulfilled. It is also a subject of immense practical importance as regards the present. Christ as "the Anointed ONE" is the centre and soul of prophecy, and it is from Him that all His brethren or "fellows" receive that "unction" by which they are distinguished from all others, also set apart for, and preserved unto, the glorious destiny to which they are appointed.

It was while John was writing an account of the "many Antichrists" of his own time, and foretelling the rise of *the* great Antichrist of the future, that he penned as a congratulation to the saints those remarkable words which set forth their privileged state in connexion with the possession of the unction—"But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him," (1 John ii. 20, 27.) It may be profitable to trace this important subject through some of the many texts of Scripture in which reference is made to it. We may hope in this way to see more of the glory of Christ; to understand more of our high calling and heavenly hopes; while at the same time we obtain directions as regards what we should avoid, and what we should aim at, in our pilgrimage to our heavenly home.

The first thing we should attend to is to inquire, *Who are we to understand by the* "HOLY ONE?" Some have applied this title to the Holy Spirit, and consider Him to be here spoken of as the anointer as well as the anointing. But while allowing to the full, with all gladness, His personality, His presence and power as a Divine person; while rejoicing in His distinct acts of grace, and glorying in the thought that His love is as tender and infinite as that of the Father and the Son, we think that it is the Lord Jesus who is here spoken of as the "Holy One" from whom the unction comes, "*the* HIM" from whom the anointing is received. These sublime words, "the Holy One," form one of the glorious titles of Christ—Ps. xvi. 10, lxxxix. 18, Dan. ix. 24, Acts ii. 27; while in many other places, as in Heb. vii. 26, Rev. iii. 7, He is called "holy," and is said to be "without sin," and to "have no sin."

But the main proofs that it is Christ, and not the Holy Spirit, who is here intended are, that the Holy Spirit is "the unction," and that it is as "*the Holy One*" that Christ is so frequently spoken of as receiving that unction from the Father. In Acts iv. 27 we read, "Thy Holy Child Jesus, whom Thou

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hast anointed;" and the same act is referred to in Dan. ix. 24, Ps. lxxxix. 18–20, xlv. 7, with Heb. i. 7, 8. In Matt. iii. 17, 18, the Father owns Christ as His beloved Son, in whom He is well pleased, (only perfect holiness can be well pleasing to God;) and then immediately after His anointing with the Holy Ghost takes place. With this agrees Isa. xlii. 1, 2—"My elect, in whom my soul delighteth. I have put my Spirit upon him." In Acts x. 38, also, we see the connexion between Christ as the "Holy One," and the anointing. There can be then, we think, no doubt but that Christ is pointed out by beloved John as the "Holy One" from whom comes the unction. When we consider how often these words, "the Holy One," are used in the Old Testament with regard to God, we must see in them, when applied to Jesus in the New Testament, an incidental yet very clear proof of His Godhead. It should also be observed, that as the term is used to describe His person, including both natures, and is more especially applied to Him as the risen One, entered into heaven for us, we are taught to connect it with His priestly office, and may well rejoice with the apostle "that such a High Priest became us, who is holy, harmless, undefiled, and separate from sinners." Oh, how suited is He to be a Saviour for sinners, on whose priestly mitre is found written, "HOLINESS TO THE LORD!" What a guarantee have we in this fact for the complete and eternal holiness of all who are one with Him! The unction from the Holy One is a *holy unction;* it produces holiness now, it sets the soul apart for God, and imparts both disposition and strength to live to His glory. On this point John continually insists, and shews that only those have a right to claim union to Christ, or communication from Him, who "do righteousness," who aim "to live in love," and "to walk as Christ walked," (1 John ii. 6.) But these points will come out more fully hereafter.

Secondly, *Consider this unction in connexion with Christ personally.* He who now communicates it so liberally to others, first received it Himself. We should here recall to our thoughts the well-known fact, that the name "Christ" signifies "Messiah, or Anointed One." He is "*the* Anointed ONE." There were many anointed *ones* in the ages before His first advent, who sustained various offices into which they were introduced by a previous anointing. These were shadowy Christs, and not even very images of Him, (Heb. x. 1.) To three classes of persons this typical unction was applied, viz., to prophets, priests, and kings. The combination of these three offices in one individual was found only in Jesus of Nazareth; they all

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inhere in His infinite person, and therefore He is the true Messiah. His Divine person diffuses undying glory through them all. The priests and kings of old were anointed with material oil,—the unction which they received was intended to set them apart for the dignity and service of the offices to which they were appointed. Sometimes in connexion with it, though not by any virtue in it, various qualifications were imparted in order to fit those thus anointed for the fulfilment of their offices. Thus Saul, in connexion with his anointing, had "another heart given him,"—that is, a heart or mind suited for the kingly station to which he was exalted, (1 Sam. x. 6–9.) Elisha, no doubt, together with his call (the word "anoint" is used with reference to him, 1 Kings xix. 16) received light and gifts as a prophet; and so we may conclude the priests were, in some cases at least, endowed, as Paul speaks in Heb. v. 1, 3, so "to have compassion on the ignorant, and those that are out of the way." Still God did not bind Himself always to bestow mental or moral qualifications along with the material anointing; and we know that in many cases priests and kings, who were legitimate successors of Aaron and David, and who were duly anointed and properly inaugurated into their several offices, were sadly destitute of both mental and moral qualifications for the responsible places which they occupied. Failure was the general characteristic of this preparatory dispensation.

Let us return to "the Holy One." His person is infinite, —His character perfect and glorious,—His unction heavenly and holy,—and all the offices undertook overflowed, and still overflow, with honour to God, and blessings to men. The passages which refer to His anointing, and to Him as "the Anointed One," are so many and extensive that we cannot attempt to quote them, but must only give references to some. A portion of them may be hereafter quoted. See Isa. xi. 1–3, xlii. 1, 2, lxii. 1, 2; Ps. xlv. 7, ii. 2, 6, cxxxii. 17, lxxxix. 19, 51; Hab. iii. 13; Dan. ix. 24; Matt. iii. 16, 17; John i. 33, 41, iii. 34; Acts ii. 33, x. 38; Ps. xviii. 50, xx. 6, lxxxiv. 9, &c.

The number of these passages, and the connexion in which they are found, shew the vast importance attached to this subject in God's Word. We learn from them that He who was "that holy thing" conceived by the Holy Ghost, ever sinless and beautiful, was yet anointed by the Holy Spirit for a twofold purpose—first, of distinguishing and designating Him; and secondly, of qualifying or endowing Him. This was first done at His baptism, when He entered on His public mission as the prophet whom God raised up, and openly began His

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wondrous career of saving love. Hence all He did when on earth is again and again ascribed to the Holy Spirit, "who dwelt in Him without measure." His miracles, (Matt. xii. 18) —His ministry, (Luke iv. 18)—His death, (Heb. ix. 14)—His resurrection, (Rom. i. 4, vi. 3, 4)—His testimony after His resurrection, (Acts i. 2)—are all said to be by the Holy Spirit. Thus the glorious predictions of Isaiah respecting "the Anointed One," thrice repeated, (Isa. xi., xlii., lxi.,) were gloriously fulfilled.

Having finished His work on earth, He ascended to heaven, and was then inaugurated into His priestly and kingly offices, receiving again—and that in order that He might communicate the same to His Church—the gift of the Holy Ghost, (Acts ii. 33.) He was made perfect through sufferings, (Heb. ii. 10, v. 7, 8;) and as His reward, "because he had" so perfectly loved righteousness and hated iniquity, "God anointed him with the oil of gladness *above* His fellows," (Heb. i. 8, 9.) Yet was all for *their* good. Those who are "His fellows or associates" shall partake of His anointing. To them with much joy of heart He thus proclaims His glorious title— "These things saith he that hath the seven Spirits of God," (Rev. iii. 1.) He who hath "received the Spirit without measure," gives it to all His people "according to measure," for their mutual profit, for the conversion of sinners, and His own glory, as is largely set forth in the following passages:—1 Cor. xii., Rom. xii., Eph. iv., and illustrated in the book called the Acts of the Apostles.

This brings us on to a third point, *i. e., What is that unction or anointing which the Holy One gives, and which believers receive?* A general answer to this question may soon be given, but we think that a somewhat special investigation will abundantly reward attention, by shewing us what as believers we may expect to receive, and what we should aim to be.

No doubt but the "unction" is the Holy Spirit himself, of whom Christ so often spake, and whom He promised when He went away to send to His waiting disciples, (John vii. 37–39, xiv. 15, 26, xv. 26, 27, xvi. 7, 14, 15.) The possession of the Holy Spirit as the regenerator is essential to vital Christianity, and a realisation of the Spirit in all His gracious offices as the heavenly unction is necessary to flourishing Christianity. As the word "Christ" signifies "the Anointed One," so the word "Christians" signifies "anointed *ones*," (Acts xi. 26, Pet. iv. 16.) Those who have not the Holy Spirit are not Christians, are not the "fellows, the associates," "the members" of Christ. This unction is the reality shadowed forth by that precious

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ointment of which the Psalmist sang, which ran down to the skirts of Aaron's clothing, (Ps. cxxxiii.)—of which the "holy anointing oil" prepared by Moses, and used to anoint the tabernacle, its vessels, and the priests, was typical (Ex. xxx. 22, 33.) This is the oil which the wise virgins possess, and for lack of which many who have merely lamps or a name to live will be shut out in outer darkness. This is the "eyesalve" which the Lord counselled Laodicea to buy of Him, (Rev. iii. 18.) In a word, this is that which, as John saith, "teacheth all things," which "abideth," which is "truth," and which brings with it that "knowledge which is life eternal," (John xvii. 3.)

The word "unction" occurs but once in the Scriptures; the words "anoint" and "anointing," which have the same meaning, are used twice in the New Testament, besides 1 John ii. 27. "*Anoint* thine eyes with eyesalve, that thou mayest see," (Rev. iii. 18.) "Now he which stablished us with you in Christ, and which hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts," (2 Cor. i. 21, 22.) These terms are used in several places in the Old Testament. (See Ps. xxiii. 5, xcii. 10; Isa. x. 27.) There are also many expressions in the Epistles which are synonymous, such as "power," "light," "truth," "seed of God," "spirit of power, of love, and of a sound mind," in opposition to a "spirit of fear." Such passages as Rom. viii. 14, 17, 26, 27; 1 Cor. ii. 10–13; Eph. i. 17, 18; Col. iii. 10; Eph. iv. 20, 21; 1 John iii. 24, iv. 14; 2 John 2; 1 Pet. i. 23; Eph. iv. 30, and many parts of our Lord's farewell discourse, (John xiv.–xvii.,) may also be profitably studied.

From these and other passages, we conclude that this "unction from the Holy One" *is a special spiritual communication of the Holy Spirit to the soul.* The evidences and effects of this communication are spiritual knowledge of and discernment in Divine truth, accompanied with real love to the same. This blessed endowment will be found in all its perfection in heaven. True Christians have now the first-fruits, and shall hereafter have the fulness. This is intimated in 1 Cor. xiii., "Know as I am known." Then it will be seen "that love never faileth." J. A. James observes—"Love is the single eye of the soul, and it fills the whole body with the light of life. It is the unction from the Holy One by which we know all things, the spirit that discerneth the things of the Spirit." In agreement with this, Robert Hall observes—"There is a spiritual perception infinitely more important than the knowledge which is merely speculative; the latter is at most but a

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means to the former." We all do well to bear in mind that knowledge of spiritual things, and *spiritual knowledge,* are widely different. The former may be without the unction,—the latter is the evidence and effect thereof, the proof of the presence of the indwelling Spirit. An ancient German poet hath well sung—

> "The faith God's love has caused to shine
> Will kindle *love* in thee.
> More wouldst thou know of things Divine,
> Deeper thy love must be.
> True faith not only gives the light,
> But strength and love to do the right."

The celebrated Dr Owen, in the course of his judicious remarks on this subject, observes—"This teaching (of the Spirit) is always accompanied with the love of that truth wherein we are instructed, and delight in obedience to what it requires; and this is the grand criterion of the connexion. When spiritual things through this anointing are discovered in a spiritual manner, they take an immoveable possession of the minds of men. Upon this unction depends the stability of all believers. It consists of the communication of the Holy Spirit unto them." Elsewhere he calls it, "Those spiritual effectual teachings which give the mind a clear apprehension of saving truth in its own nature and beauty, and enlarges the heart with love to it and delight in it." In agreement with this, Dr Jonathan Edwards, in that celebrated sermon which preceded the great revival in his day, calls this special work of the Holy Spirit "a spiritual and Divine light," and says it may be thus described:—"A true *sense* of the Divine excellency of the things revealed in the Word of God, and a conviction of the truth and reality of them thence arising." He dwells much on the word "*sense*," and then adds, "Thus there is a difference between having an opinion that God is holy and gracious, and having a *sense* of the loveliness and beauty of that holiness and grace. Reason may determine that honey is sweet to others, but it will never give me a perception of its sweetness." The marginal reading of Phil. i. 9 is worthy of notice in connexion with this idea of Dr Edwards—"That your love may abound in all knowledge and in all *sense,* that ye may try things that differ." Paul here desired that the religion of the Philippians might be intelligent and discriminating. "Judgment," the word rendered "sense" on the margin, means a power of discerning. Thus the text agrees with 1 John ii. 20, 27, which speaks of the "unction" and "anointing." One very prominent effect and evidence of this anointing may be expressed in

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two words—*spiritual sensibility.* What an intense spiritual or holy intelligent sensibility there was in Christ the Anointed One; and in this Christians, or anointed ones, resemble Him. A. Anderson observes—"All the senses are found only in the head, except that of feeling, which is diffused over the whole body."

Man, by sinning against God, lost both light and love. His understanding became darkness, and his heart alienated from the life of God; yea, his mind became enmity against God. When the Holy Spirit in the power of redemption takes possession of the heart, man gains *far more* than was lost; and this will be gloriously seen when the work shall be completed. Union with Christ will be found to be far better than innocence in Eden. Some have supposed that man before his fall possessed a sixth sense, which he lost when he sinned. This sense, they think, consisted in a capability of communion with the unseen and spiritual world. We do not wish to assert this; but suppose, for the sake of illustration, that it was so. This we may very confidently affirm, that the unction imparts to a renewed soul that which is far more than an additional sense could be. It is a new and Divine instinct in the soul which leads towards God and glory. "A godly man," says Caryl, "has a spark in his nature which carries him upward for ever." It is the impartation of a new capability of sympathising with God,—that is, of thinking with Him, feeling with Him, acting with Him. One of the old fathers, the author of the well-known hymn to the Holy Spirit, appended to this article, exclaims, "Oh, what a consummate artist is the Spirit! No sooner does He touch the soul, than *His touch is itself a teaching;* for at one and the same time He enlightens and converts the human heart; it suddenly turns strange to what it was, and becomes what it was not." It is by this blessed unction that we "taste that the Lord is gracious,"—that we "handle the word of life,"—that "our eyes being enlightened, we know what is the hope of our calling,"—that we *hear* God's voice in the soul, and "know the joyful sound,"—yea, that all our spiritual senses are exercised to discern good and evil. This is "*experience,*" true Christian experience, and there is no limit placed by God to the attainment and enjoyment which this blessed unction may lead into even here. "Believer," says one, "press after *experience,* and live not by hearsay upon the comfort of others." Be not satisfied without being able to say experimentally, "The love of God is shed abroad in our hearts by the Holy Ghost who is given unto us." This is the power of the Holy Ghost spoken of, Rom. xv. 13, which

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"fills with joy and peace in believing, and causes to abound in hope." This also is "the power of Christ's resurrection" that Paul desired more and more to know. It was his highest joy to feel that "the love of Christ, who died for him and rose again," constrained him to live not to himself, but for Christ. What a mighty power is there in the truth concerning Jesus, in the testimony concerning God's love in giving Him, in accepting sinners through Him, and blessing them in Him, when all comes home to the soul in the unction of the Holy Spirit! Surely the bestowment of the Spirit called "the promise of the Father" is a grand proof of the Father's love to sinners in Christ; and we should ever remember that all is done in honour of the work of Christ, and as an expression of God's delight in Him. *Happy those who can say,* "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God," (1 Cor. ii. 12.)

Fourthly, Having seen somewhat of *the nature* of this Divine unction, let us inquire, *What we are taught in the Scriptures respecting the privileges and prospects of the people of God, as viewed in connexion with it?* The blessing itself, including, as we have seen it does, light, love, experience, sensibility, and a capability of sympathy with God, is very great; but what does it introduce to and prepare for?—what is it a witness of, and from what does it preserve? In order in some measure to ascertain these points, let us call to mind what has already been said about the typical persons who were anointed, and their great antitype the Lord Jesus. We think that unction or anointing thus viewed will lead our thoughts to four things as always associated with it. These are *dignity, service, endowment,* and *protection.* When God of old caused a man to be anointed, He conferred some honour upon him; yet it was honour connected with service, for which service He endowed or qualified him, and in the performance of which He protected him. We may find in Aaron and David illustrations of these things among typical persons, and see them all fully brought out in the Lord Jesus, the substance of these and all other types. The Lord Jesus was honoured when anointed at His baptism, and afterwards "glorified in being made a high priest;" yet in both cases He was called to service and ministry, (Acts ii. 33, 36; Heb. vii.) And was He not endowed and qualified? This, as we have already seen, is a leading theme of God's Word, one on which the Saviour often dwelt, and on which we should continually meditate. Whether we view Him on earth in lowliness, in heaven

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on His Father's throne, or in His coming kingdom sitting on His own throne, we behold in Him one full of grace and truth, possessed of the "seven Spirits of God," "anointed above his fellows." "In this He is Jesus Christ, the same yesterday, to-day, and for ever," (Acts x. 38; Isa. xi. 1–3; 2 Sam. xxiii. 1–7.) His unction fills Him to overflowing, so that all His offices and relations, His acts of service, ministry, and government run over with blessing. And Him God saved, (Ps. lxix. 4, 29)—defended, (Isa. l. 7, 9)—upheld, (Isa. xlii. 1)—and Him, in spite of all who oppose, He will place as His anointed King on His holy hill of Sion, (Ps. ii. 2, 6.) "His enemies shall be clothed with shame, while on himself shall the crown flourish," (Ps. cxxxii. 17.) Oh, it is blessed to trace "the footsteps of God's Anointed," (Ps. lxxxix. 51)—to see Him setting God always before Him, (Ps. xvi. 8)—and to behold God's eye of faithful care, tender love, and infinite delight ever fixed upon Him, and ever performing to Him all the ancient stipulations of the covenant of peace! "Behold, my servant shall deal very prudently, he shall be exalted and extolled, and be very high," (Isa. lii. 13, 14, liii. 10–12.)

These four things just mentioned are also true of all who are united to Christ, and who partake of His anointing. His unction marks them for *dignity*. Those whom the Saviour loves and washes from their sins in His own blood, are made kings and priests unto God, (Rev. i. 4, 5.) "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light," (1 Pet. ii. 9.) "Having received the spirit of adoption, whereby they cry, Abba, Father," they are "led of the Spirit," who "bears witness with their spirits that they are the children of God, and if children heirs, heirs of God and joint-heirs of Jesus Christ," (Rom. viii. 14, 18; 2 Cor. i. 21, 22.) In agreement with all this, John, immediately after referring to the unction and anointing, (1 John ii. 20, 27,) exclaims, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God," (1 John iii. 1–3.) Yes, the feeblest believer is most honoured, his relationships are high, and his offices full of dignity; yet is all connected with *service* and ministry; believers as the holy royal priesthood must ever "offer up spiritual sacrifices," "minister to the living God," (Heb. ix. 14)—"glorify God with their bodies and spirits, which are his," (1 Cor. vii. 19, 20)—"do good to all men, especially those who are of the household of faith," (Gal. vi. 10)—and by every act of lowly love and gentle service, shew

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that they are one with Him who on earth washed His disciples' feet, and who in heaven is still "the minister of the sanctuary." Yea, it should be borne in mind that in glory, where the kingly character of the saints shall be fully developed, and they shall all be crowned ones, it is written, "His servants shall serve him;" and again, "They serve him day and night in his temple," (Rev. xxii. 3, vii. 13.)

To enable the members and brethren of Christ to wear their honours gracefully, to act their part zealously in all that God's grace calls them to be and to do, this unction of the Spirit furnishes all *qualifications*, including wisdom, inclination, and strength. It is called, as we have seen, "the anointing which *teacheth* all things," "grace," "power," "wisdom," "eyesalve." It is called "the oil of gladness," and "the oil of joy;" and the joy of the Lord, even the joy of the Holy Ghost, is strength for service. Oh, what may not those do and become who "receive this abundance of grace," even as God is willing to bestow it!

We should ever bear in mind that this unction is the Holy Spirit himself. Christ received the Spirit under the emblem of the dove, (John i. 32, 33.) Saints also receive the Holy Spirit, of which material oil and the form of a dove are divinely-selected emblems. The Lord Jesus promised not an influence merely, but a PERSON,—one whose *presence* should be realised as "the communion of the Holy Ghost," and whose *power* should be felt and manifested in producing joy and holiness. Hence He speaks of Him as "the Comforter," "the Spirit of truth who shall abide with you for ever," "a teacher who guides into all truth," "and brings all things to remembrance that Christ said," (1 Cor. ii. 7–10; 2 Cor. iii. 16–18; 1 Cor. vi. 19, 20.)

But the words at first introduced from 1 John ii. 20, 27, should be specially studied, and that in connexion with our Lord's words in His last discourse. The beloved disciple, who doubtless had good remembrance of his Master's wondrous sayings, speaks of this unction as imparting a Divine light, giving a spirit of discernment and trueness of understanding. The Comforter, as the Spirit of truth, so brings truth into the soul as to cause the person whom He teaches to discern its beauties, possess its treasures, and bear its impress. He it is who forms the union between Christ and the believer, and is the animating soul of the mystical body of Christ, (Eph. iv. 4.) He enables the people of God exultingly to say, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." This

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working of the Holy Spirit by the truth is beautifully brought out in such passages as Eph. iv. 20, 21; Col. iii. 12; 1 Pet. i. 23. Thus the eyes of their understanding being enlightened, they will see and judge of things in God's light, (Eph. i. 17, 18.) Herein they will be conformed to the anointed Saviour. We think that Isa. xi. 1–3, which describes the Messiah as possessed of "the Spirit of wisdom, understanding, and counsel, as of quick understanding, and not judging after the sight of his eyes," &c., should be carefully studied in connexion with 1 Cor. ii. 12, 16, where it is said, "He that is spiritual judgeth [discerneth] all things;" and also 1 John ii. 27, "The anointing teacheth you all things." Those of whom these things can be said "have the mind of Christ;" and they have this mind as the result of being "joined to the Lord," and being partakers of the same spirit, (1 Cor. vi. 18.)

It may be that this text in John, and other passages, may have some reference to the extraordinary gifts of the Spirit, including what Paul calls "the discerning of spirits;" but supposing this to be the case, we think that what has been just stated is true of God's people *now*. We still have the Holy Spirit as "the Comforter, the Spirit of truth," though miraculous powers and gifts are not possessed. His blessed unction still teaches, so that believers taught by Him do not judge by *appearances*, but have their senses exercised to discern good and evil, (Heb. v. 14.) Herein they are distinguished from all beside, "Evil men understand not judgment, but they that seek the Lord understand all things," (Prov. xxviii. 5.)

Those to whom the Holy Spirit communicates such light and power and blessing are also preserved or kept in *safety*. The Lord of old said, "Touch not my anointed, and do my prophets no harm." David would not stretch forth his hand against Saul his enemy, because he was "the Lord's anointed," and David himself was preserved through all his afflictions, and despite his own fears, because God's anointing oil was upon him, setting him apart for the throne of Israel. Christ, the true David, shall sit upon the throne whereto He is anointed. "His enemies must be made his footstool." "HE SHALL BE GREAT, and the Lord God shall give unto him the throne of his father David." Each anointed believer also must reach his high destination. The unction "seals him to the day of redemption." This "seal" *distinguishes and secures*. This is done by moral means, "kept by the power of God *through faith* unto salvation." Christ the Anointed One passed through this world of pollution *uncontaminated*. He was

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light in the darkness—life amidst death—peace in a world of strife,—and all by the power of the Spirit. Christians, too, are preserved in safety by this unction. In the measure and degree in which they live and "walk in the Spirit" will they be kept from error and evil, and led into all truth and holiness. Their religion will be real and beautiful, though as yet imperfect. "If they are still wrong," says one, "in some things, they will not repair to the wrong refuge, plunge in the wrong fountain, or follow the wrong shepherd. They never trust to a Saviour who is not God; but they never, like those whom John opposed, trust to a Saviour who is not man." Thus they who have the unction are said to "know all things." Thus taught, they will judge rightly, and act consistently. Every faculty of the soul will manifest the effects of the unction. The understanding will be light, and will long for more light. The conscience will be true and tender, echoing God's testimony, (1 Pet. iii. 21,) and earnestly inquiring what is God's will. The affections will be heavenly and holy, and the will silent and submissive, while the members of the body will be presented as instruments of righteousness unto God, (Rom. vi. 13.) The whole man, by virtue of this unction from Jesus, will be a living sacrifice, and will be kept in sympathy with God, hating error and evil, following after truth and holiness. Thus the Holy Spirit is the link between the soul and Jesus, between the soul and God, between the soul and glory. Thus He brings the healing power of Christ's blood to bear on all our guilt and diseases, and introduces the infinite virtues of His "headship" into the soul. He sheds abroad the Father's love, (Rom. v. 5.) He is the earnest—the first-fruit—the witness—the seal—the advocate, (Eph. i. 13, 14; Rom. xvii 23–27; Eph. v. 30; 2 Cor. v. 5;) in a word, He does *all* that Jesus promised in John xvi. 13, 14—"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He will glorify me: for he shall receive of mine, and shall shew it unto you."

Blessed indeed are those who have experience of this. For by this unction believers are assured of their union to Christ, of their interest in God's love, and of the certainty and excellency of coming glory. He who glorifies Christ in them, and shews them the things of Christ, also "shews them things to come," and makes "the world to come" attractive and influential, (1 Cor. ii. 9, 10.)

Before leaving this subject of the unction as a present pri-

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vilege, two or three points may just be hinted at. Some may inquire, Is this anointing with the Spirit identical with regeneration? Was it in primitive times always bestowed in connexion with the extraordinary gifts and miraculous operations of the Spirit? Do all believers now possess it?—To the first question we reply, that the "sealing," "witnessing," "earnest," "first-fruits," so often spoken of by the apostles, is not to be identified with regeneration, but is something additional, yet bestowed on those who believe in Jesus, (John vii. 39; Eph. i. 13, 14; 2 Cor. i. 21, 22.) On the second we observe, though it was communicated at Pentecost, and subsequently along with extraordinary powers, yet, seeing that persons might have these miraculous powers who had not the unction of which John speaks, (compare Matt. vii. 22 with 1 John ii. 19, 1 Cor. xiii. 1–3,) therefore doubtless many in all ages have realised the Holy Spirit as the unction, the first-fruit, and the earnest, who never spake with tongues, wrought miracles, or discerned spirits. As regards the last question, we think, as already stated, that the possession of this unction *is* essential to true Christianity. Where there is "the washing of regeneration," there will also be "the renewing of the Holy Ghost." Some say that Eph. i. 13 should be read, "*When* ye believed, (not after,) ye were sealed." No one can be a Christian who has not the Spirit of Christ, (Rom. viii. 9)—who is not a temple of the Holy Ghost, (1 Cor. vi. 19, 20.) Those who "have not the Spirit" are "sensual," (Jude 19;) they belong really to the world; and when they go out from God's people, they manifest that they are not of that anointed family who, being washed in the blood, are made by the unction "kings and priests," (Rev. i. 4, 5; 1 Pet. ii. 9.) But though all who are Christ's must have the unction, which indeed proves they are *Christians*, yet there are differences of *degree* and *development*. It may be very imperfectly apprehended by the subject of it, and not seen as it ought to be in his character. It is a most important question whether there be not a conditionality as regards the manifestation of the Holy Spirit as a Comforter, and with respect to His unction in Christians and on churches. Is there not also a *progressiveness* with reference to the unction? It was so even as regards the Saviour himself. He was anointed at His baptism, and having in His life and death fulfilled all righteousness, as a reward He was anointed in heaven "with the oil of gladness above His fellows," (Heb. i. 8, 9; Phil. ii. 7, 9.) If His people would have much of this unction, they must seek to be more and more conformed to Him.

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A fifth point to which we may briefly refer is, *To consider this unction with reference to the future.* The future as regards the closing scenes of the present dispensation, and the future of the blessed ages to follow after.

Scripture uniformly teaches that this dispensation, like every one which has preceded it, will end in failure and judgment. Hence we read that in "the last days perilous times shall come," (2 Tim. iii. 1–5;) that "in the latter times some shall depart from the faith," (1 Tim. iv. 1–3.) Peter and Jude also describe in fearful language the abounding evils of those times, and in this they agree with the words of Jesus, (Matt. xxiv. 12, 13,) and are in harmony with all the prophets. But we must chiefly refer to John, and to the passage already quoted. If we read the entire connexion, (1 John ii. 15, 29, iii. 1–3,) we shall find he is dwelling upon the passing away of the present evil world, *the coming of the* Lord, and the glorification of His people together with Him. In connexion with these points, he refers to the "many antichrists" of his own time, and the *one* great Antichrist of the future, whom he minutely describes as "denying the Father and the Son," (ver. 22.) Many solemn warnings and loving cautions are introduced, shewing how thoroughly practical this subject is. In the midst of these points are the two verses which speak of the "unction" and "anointing." He tells the saints that this unction preserved them from being deceived by any of the "many antichrists" around them. As if he had said, "As for you who have received the unction of the Spirit, you know the whole affair. You will not be imposed on by specious appearances or delusive sophistry; but like as a clear-headed and upright man sees through a specious knave at a glance, so will you see through these false teachers." The new nature has its infallible instincts, which are to the soul what the senses are to the body. The apostle here appeals not only to reason, but to spiritual consciousness or sensibility. "By knowing all things," says one, "the apostle implies the possession of that spiritual instinct which is given to all believers, and infallible as far as it goes, is quite sufficient to preserve spiritual life and health from harm." Devout study of God's Word, and earnest prayer, will sustain, yea, sharpen this spiritual instinct.

Now, just as it was in John's days, and as it hath been ever since, so will it be in the coming perilous times. Then when Antichrist shall deceive those who dwell on the earth, and impose his mark on all, only those will successfully resist him who have the unction; and this will prove that they are "the

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called and chosen and faithful," whose names are in the book of life, (Rev. xvii. 12, xiii. 8.) Such will "overcome by the blood of the Lamb and the word of his testimony," into which they have been led by the Holy Spirit, (Rev. xii. 11.) The apostle Paul, describing the coming of the man of sin, (2 Thess. ii. 11–13,) tells us that none will escape his snares except those who, like the Thessalonians, were "chosen to salvation through sanctification of the Spirit and belief of the truth." Those "who believe not the truth, but have pleasure in unrighteousness," shall be overtaken by "a strong delusion, and believe a lie," "*because* they received not *the love of the truth* that they might be saved." Mark this, dear reader,—they have not the unction,—they receive not "the love of the truth,"—they have not "the *power* of godliness,"—and so, as John said, "they go out from us because they are not of us." All will then fall over to the enemy who are not in vital union with Christ. In the anticipation of that terrible time, remembering that it is probably near at hand, and that principles are now working which will introduce this fearful state of things, how important the words of the zealous Paul and beloved John—"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle," (2 Thess. ii. 15)—"And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming," (1 John ii. 28.)

Antichrist must "come to his end, and none shall help him." The overcoming saint will exult concerning him: "I have seen the wicked in great power, and spreading himself like a green bay-tree: yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found," (Ps. xxxvii. 35, 36.) But God's Anointed One "shall reign for ever, and of His kingdom there shall be no end." All that He is anointed to He shall possess, and hold His possession eternally. There can be no failure here. To Him and to His seed all is sure. And how glorious will He appear, when, having accomplished all the Divine purposes,—His enemies made His footstool—His people all gathered to Him—Israel happy and holy—the yoke destroyed, because of the anointing or "Anointed One" (Isa. x. 27)—and "the Spirit poured on all flesh, filling the earth with the knowledge of the Lord as the waters cover the sea,"—the divine Father with infinite delight shall address His Son, as He sits on "the throne of His glory," "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows!" (Ps. xlv. 7, 8.) But "His fel-

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lows, His associates," shall share His "oil of joy." Then shall they indeed prove that all they had here was but the first-fruits, the earnest. Well hath one said, "Here the flesh hinders and mars the development of that unction which nevertheless is received by and 'abides in' (1 John ii. 27) every member of the household of faith. But in heaven the obstructions of nature will cease to be. No unevenness or uncertainty of character will be found there—no unduly preponderating qualities, no ill-balanced affections. There, love will not lack discrimination, nor vigour want gentleness, nor zeal be marred by self-seeking and pride. But here, the Spirit has to meet antagonistic qualities to all the powers and graces that He gives. Sometimes His operations are neutralised, at others quenched. Watchfulness and diligence are needed every hour to discern the flower that is to be cherished, or the weed that is to be crushed."

Sixthly, and lastly, One important point yet remains to be noticed, *Why is it that believers so little realise the presence and power of the Holy Ghost, or, in other words, know so little of this blessed unction?* The Lord might well say to us, as in the words of Micah ii. 7, "Is the Spirit of the Lord straitened? are these his doings?" The fault is not with the Lord,—it must be with us. "Is there not a cause?" Let us inquire what is the cause, and inquire also if there be not a remedy.

1. The mission and work of the Holy Spirit are not enough considered and understood. We talk of His *influence;* but do we enough consider His indwelling in the heart, and in the Church, as His temples? We think of His working; but do we enough realise the fact of His *mission?* We should ever bear in mind that the Holy Spirit has a *mission.* It began at Pentecost, and still lasts. Yes, with all its advantages and responsibilities it even now exists. Let us wake up to this fact, and seek grace to improve it. The Comforter has, ever since the day of His coming in power and love, been with the Church, and in the believer, and that in a way that He was not before, (2 Cor. iii. 7, 8.) This is the dispensation of the Spirit. It may be objected that there is not always a manifestation of His presence and power. Neither was there always of Christ while He was on earth for more than thirty-three years; yet was He ever carrying on His *mission.* The Levitical dispensation did not cease to exist, though it did not always through Israel's failure flourish as in the days of Moses, and Joshua, and David. But when Israel returned in repentance and obedience, how graciously did God meet them —"Yet now be strong, O Zerubbabel, saith the Lord; and be

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strong, O Joshua son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts. According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not," (Hag. ii. 4, 5.) What a word of encouragement is this to us! Let us consider our absolute need of and entire dependence on Him, and seek grace more to "walk in the Spirit."

2. *We do not abide in Jesus.* It is *believers* whom He seals, (Eph. i. 13.) It is believers who become rivers of living water, (John vii. 39,) and on whom the blessing of Abraham comes, even the promise of the Spirit by faith, (Gal. iii. 10–14.) If we would realise the Spirit, and be filled with the Spirit, we must "abide in Jesus;" then the sap from Him, the true vine, will flow to us, (John xv. 1, 7.) There must be a "looking," a constant, steadfast looking away from all beside "*unto* JESUS." In Him all fulness dwells. He hath "the seven spirits of God," and "the love of God" is in Him. What a sweet thought it is that the most gracious and loving Being in the universe, one who has done so much for us, and said so much to us, has now in His possession that blessing which we so much need! "This is he who baptizeth with the Holy Ghost." If we have tasted that the Lord is gracious, let us be ever coming to Him, the living Stone, (1 Pet. ii. 4, 5.) We must not put even the Holy Spirit in His place. His death, His intercession, must ever stand as our only hope of salvation. In the consecration of the priests, as set forth in Lev. viii., the *blood* is put very prominent, and then came the anointing. "Thus," Mr Newton observes, "their office, and all its various functions, were placed not only under the protection, but under the *acceptableness* of the blood. The holy character of their services as priests, as well as the bestowment of a power adequate to the fulfilment of these services, was indicated by the holy anointing oil, which, after they had assumed their garments, was sprinkled on them. He who gives the office, gives also the needed power, that thus again it might be said, ALL THINGS ARE OF GOD."

Surely, if we believingly thought more of Jesus, as an historical, living, loving, dying, rising, interceding Saviour, we should have more of the unction. All our blessings grow out of the FACTS which relate to Him; and the more believingly familiar we are with the facts, the more fully shall we realise the blessing.

3. *We do not ask so constantly and so importunately as we ought.* We need not, as before stated, ask, as the disciples did, for the mission of the Spirit; but we should ask for His

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presence and power. Surely "we have not because we ask not, or because we ask amiss." But still there stand the glorious words,—let us ponder them,—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them who ask him?" (Luke xi. 13.) And again, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son," (John xiv. 13.)

4. *We grieve the Holy Spirit of God.* Then, though we are sealed and shall be saved, we do not enjoy the assurance thereof by the way. We grieve Him by worldliness, forgetfulness, pride, levity, unbelief, and want of brotherly love. Let us study the whole passage where the words, "Grieve not the Holy Spirit of God," are found. Let us read carefully Eph. iv., v., with all the loving and wise cautions and counsels therein contained, and we shall see in how many ways we have grieved the Comforter of our souls by our sins of omission and commission. The Lord Jesus said respecting the world, that it "could not receive the Comforter, because it seeth Him not, neither knoweth Him." Here there is a *total* want of sympathy. "Holiness," it has been said, "only can understand holiness." "The natural" or animal "man receiveth not the things of the Spirit of God." In proportion as even true saints are worldly, will they also be out of sympathy with the Spirit. What we want now in the Church, far more than even knowledge and gifts, is sympathy with the Spirit, or grace to feel and act in some measure up to our light, and in agreement with what is committed to us. If we only felt and acted up to what we already *know*, (John xiii. 17,) what a marvellous change would take place! and then more light and larger gifts would be bestowed. But, alas! even in the saints there are found many moral disqualifications for this higher fellowship, which require to be diligently searched out and penitently confessed. We should also seek the mighty power of the Spirit to expel them, removing all obstructions between the Lord and the heart, bringing God's truth and the soul's affections together. No doubt in many of us there must be more watchfulness, more separateness from the world, more diligence in the use of means, more self-denial and self-sacrifice, if we would be "filled with the Spirit." Such passages as 1 Cor. iii. 1–3, Heb. v. 12, 13, 2 Pet. i. 9, Gal. v. 16, together with several parts of the Lord's epistles to the seven churches in Rev. ii., iii., seem clearly to teach that there may be a weakening of the spiritual instinct by not walking in the Spirit and having fellowship with Him in the truth. How needful, then, to "watch and pray always." It is a solemn

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and very practical consideration that the saints' participation with Christ, both *here* and *hereafter*, in "the oil of gladness," will bear proportion to their conformity to Him in "loving righteousness and hating iniquity." Should not this make us more watchful against evil, and lead us to give all diligence, by the help of the Spirit, to make those blessed additions to our faith concerning which it is said, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. i. 8, 11.)

In conclusion, we shall do well while inquiring why we do not realise *more* of the presence and power of the Holy Spirit, to ask, *With what has God associated this blessed unction?* The answer must be, with the work of Christ, (John xvi. 7)—with the intercession of Christ, (John xiv. 15)—also, with faith, (John vii. 37)—with prayer, (Luke xi. 13)—and with obedience, (Acts v. 32.) Now, while there is failure in the three last, and in all that relates to us, there has been no failure in the two first. Christ's death and intercession remain the same, though we fail in faith, prayer, and obedience. Let us glory in the former, let us grieve over the latter. Let us cast ourselves in simple faith on Christ, and aim to make Him *that* to us which God has given Him to be. For this also we need the gracious aid of the Spirit. This He delights to do; and having done this, He will do everything else that we need, and bring us into the possession of all that God hath promised.

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart.

Thy blessed Unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of Thy grace.
Keep far our foes, give peace at home;
Where Thou art guide, no ill can come.

Teach us to know the Father, Son,
And Thee of both to be but one;
That, through the ages all along,
This may be our endless song:

Praise to Thine eternal merit,
Father, Son, and Holy Spirit.'

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Notes on Scripture.

Leviticus XIV. 1–7.

Type of the dead and living bird.

Two birds were to be brought for the cleansing of the leper. The one was to be killed in an earthen vessel over running water; the other was to be dipped along with cedar-wood and scarlet and hyssop in the blood of its slain fellow, was to be used along with these for the sprinkling of the leper, and was then to be let loose into the open field. All this accomplished, the leper was pronounced clean.

This is one of the most beautiful of all the Old Testament types. It resembles that of the scape (escape) goat, so called because while its fellow was slain, it was allowed to escape. The bird of the text may, in like manner, be called *the escape-bird.*

There can be no doubt that both types set forth the Saviour—dying and living again. One goat and bird did not escape, but died. So Christ did not escape, He died. The other goat and bird went forth unharmed, the goat into the wilderness, the bird into the open field. In like manner Christ escaped. His people shall sing in the glorious resurrection morning, "Our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped." It was His own song on that morning of joy and blessedness when He "was brought again from the dead by the glory of the Father." Had we seen the glad bird skimming the air, we should have seen the most expressive of types—the glad Saviour leaving death and the devil and an evil world behind Him, and ascending to His Father's presence.

From this we see the necessity of *two* goats and *two* birds, the one *to die*, the other *to live.* Death and life meet in Christ; one type could not have represented both. If we had asked the cleansed leper, Where is your leprosy? he would have answered, The bird now dead has been killed for it, and the living bird *has flown away with it;* see him as he rises, the blood of his fellow on his wing! If we had asked Israel on the day of atonement, Where are your sins? they would have answered, The goat of sacrifice has died for them, and the live goat *has carried them off;* they are not here. Let us pass to the antitype, let us ask the believer, Where are your sins? He that was dead, will be his answer, shed His blood for them; and alive now, He *has carried them away*, entering with that blood into the holy place, my Mediator, High Priest, and Advocate. *They are not here, they trouble my conscience no more.*

The greatest crime ever committed on earth was the murder of the Son of God. And yet those who on Pentecost were solemnly charged with that crime, were found immediately after, in perfect peace, eating their meat "with gladness and singleness of heart, praising God." They had received His testimony of a slain and living Saviour, and their consciences were at rest.

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This peace of conscience through the sprinkling of Christ's blood, is the cleansing of the leper. Leprosy, the most loathsome and defiling of bodily diseases, is the type of sin, "that abominable thing which I hate." It prevented a man from approaching God's tabernacle, it shut him out from acceptable worship. And sin on the conscience, in like manner, will not allow us to draw near to God as a Father, and is an effectual hindrance to all acceptable worship and service. But when we know that the Son of God has died for our sins, when we know also that He has carried them away with Him, and that we shall hear of them no more, the conscience is relieved of its load. We rise up into liberty, "the glorious liberty of the children of God," and call on His name as a Father with true and thankful hearts. Lord, evermore grant us such cleansing!

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2 Corinthians III. 18.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The point of this text is in the words, "from glory to glory." The context speaks of Moses who put a veil upon his face. In like manner, says St Paul, the veil is upon the hearts of our unbelieving brethren that they cannot discern the glory of God. Our "face," on the other hand, is "open," *i. e.*, unveiled, and we see that glory. Not directly, no flesh may gaze on absolute Deity, but "in a glass." That glass is the face of Jesus Christ. Jesus living and dying, reflects the glory of God. And we, beholding that reflection of Divine loveliness, "are changed into the same image." Man always becomes like the object of his worship. The goddess Kali is the patroness of murder; her worshippers are murderers. The worshippers of Astarte, the Latin Venus, were impure; she was the patroness of lust. Our Saxon forefathers were savage, they worshipped the cruel Woden, whose name is still preserved in our Wednesday. We Christians worship the All-Merciful, and are changed into His image of love.

We see thus the meaning of the words "from glory to glory." They do not mean *from one degree of glory to another*, denoting the Christian's gradual advance in holiness. They mean *glory producing glory*, the glory of God looked at, producing the same glory in the looker; the creature gazing into the Creator's face, and as he gazes, becoming like Him. We are told that Moses was the meekest of the sons of men. He became so by contemplating the meekness of God. He was face to face with Him for forty years. He was an amazed witness of the unheard-of provocations of the desert. He heard the Most High accused to His face, of falsehood, of cruelty, of dishonourable and murderous intentions. Man would not bear such language from his fellow-creatures, but God took it patiently. Moses saw Him "many times turn His anger away and not stir up all His wrath;" he heard Him say, they are "but fading flesh, a wind that passeth away and returneth not again." And gazing into that countenance of everlasting

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meekness, Moses caught the likeness of what he saw. The character of his God was impressed on him. He could not be angry with any when God was so patient with all, he became "very meek." This is just the apostle's idea, "from glory to glory." For it is the Christian's experience still. God's glory is His goodness, His loving-kindness, His patience, His mercy, His truth. And we as we know Him in Christ, become good as He is good. In beholding, in admiring, in adoring, we become like the Blessed Object of our worship.

It is sometimes asked, Where is the security for holiness on the principle of the gospel? It does not appeal to self-interest, it does not hold out escape from hell, or the attainment of heaven as the reward of goodness. Men cannot be made really good by such means; for real goodness is likeness to God. And the fear of hell, though set before us all day long, will never produce this result; nor will the hope of happiness hereafter. To be made like God, we must be brought face to face with Him. "The Spirit of the Lord" does this for us by revealing Christ in our hearts. And as the softened wax receives the impression of the seal, these hearts melted by His gracious power receive the impression of the goodness of our God.

Let us learn from this scripture what real glory is. Power, wealth, intellectual greatness, are but tinsel; real glory in God or man is, to be good. The tinsel shall soon fade.

> "So sleeps the pride of former days,
> So glory's thrill is o'er;
> And hearts that once beat high for praise,
> Shall feel that pulse no more."

God's glory fadeth not; and that of His people (for they are like Him) is as enduring as His own.

Philippians I. 6.

"Being confident of this very thing that He who hath begun a good work in you, will perform it until the day of Jesus Christ."

Here is very much that is profitable, and as consoling as profitable. "A good work." Where? "In you," *i.e.*, in the heart of man. What is a *good* work? We may see it in its opposite. If we tempt a man to sin, if we familiarise him with evil, if we lead him to do what he would once have shrunk from, it is a *bad* work, the worst we can perform. If we lead a man out of sin to God, shewing him sin's true character, teaching him to know God, to feel the power of His love, and to fix his hopes on God's eternal recompense, we do a *good* work, the best we can perform. This is the work here referred to. It had been the apostle's work at Philippi, it is the work of every Christian still.

But St Paul was not the real worker at Philippi. Mark his words —"*He* which hath begun a good work in you." God was the worker, the apostle was but His instrument. It was God who "opened the heart of Lydia, that she attended to the things" he spake. The case

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is the same still. The most earnest and zealous Christian cannot work in another's heart. To arouse the conscience, to appeal with power to the affections, to raise the hopes above a present world, to overcome and sway the will, is God's work; He, and He alone, can "order the unruly wills and affections of sinful men." Real religion is thus in all generations the same. It is the same *objectively;* righteous Abel had the same object of faith with ourselves. It is the same *subjectively;* God is its author, its only author in the heart of man.

There is great consolation here, for "He who hath begun will perform." Are we sure? I am "confident of this very thing," says St Paul. He will not begin and leave unfinished. He will not forsake the work of His own hands. *To perform* means *to carry on.* And how long will He carry on this good work in His people's hearts? "Till the day of Jesus Christ." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." And the jewels made up in that day supposes the work finished.

A king's coronation is at hand, and his jewels are being prepared. We see the royal jeweller busily engaged with rubies and diamonds, and we ask him why? He answers, They are my Sovereign's jewels, and I am preparing them for his use. Now "the kingdom of heaven is like unto a certain king who made a marriage for his son." And the espousals and coronation are together. When "the marriage of the Lamb is come," He "shall sit upon the throne of His glory." And for that "day of the gladness of His heart" His jewels are now being prepared. These jewels are His believing, His holy ones. And He who hath begun to prepare them for the day of glory will not cease His work till that day arrive.

There is much to cheer in this thought. If God has taught us anything of our sinfulness, and anything of His love; if He has taught us to look to Him as a Father, and put our trust in His grace, we may be "confident of this very thing," that He will perform the work He has begun. Only let us not be dismayed at the means He makes use of for performing it. Years as they roll on, may bring with them anxiety, sorrow, bereavement, but no strange thing is happening to us. "Earthly care is a heavenly discipline." And grievous as it often is to nature, and very grievous as sorrow and bereavement are, they are the polishing of the stones of grace. If we endure them, God dealeth with us as with sons. The Lord Jesus shall soon be revealed in His glory. Exalted then with Him who died for us, jewels in His crown of brightness, we shall look back from the light of eternity on all our course in time, and understand the reason of the severest dealings of our God. There shall be no murmuring, no repining there. The GLAD consciousness that we are HIS—made meet for HIS USE—FOR EVER, shall make rich amends for all our sorrows now.*

* The above three "Notes" are part of an admirable series of Bible-class exercises by the Rev. W. Tait, Rugby.

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Reviews.

The Revelation of Jesus Christ by John. Expounded by F. B. Hooper, Rector of Upton Warren. Two vols. London: Rivingtons. 1861.

That these two massive octavos are the fruit of much thought, much research, and much labour, no one, we are sure, will question. They bear the mark of all these characteristics in every chapter. Adopting what one might in some respects call an ultra-præterist view of the Apocalypse, the author treats his fellow-commentators with fairness, receiving or rejecting their expositions without heat or dogmatism. Yet though we can so far write favourably of the work, we must add that we dissent from nearly the whole of it. When we received it, we thought of entering into a full and minute examination of it. But we soon found this, we may say, impossible; our points of divergence or opposition being so numerous, and our points of agreement so few. We thought also of making extracts from the body of the work, as specimens of the author and illustrations of his system. But we consider it better on the whole—fairer both to the author and to our readers—to give at length a page or two of the very minute and detailed "Contents" prefixed to the work. We take the author's analysis of the concluding chapters of the work:—

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A Brief Exposition of the Prophecies of Daniel and St John, respecting the latter three times and a half. By THOMAS STEPHEN. London: Bosworth and Harrison. 1861.

THOUGH this little work has not the blemish of dogmatism or pretence to mar it, we cannot praise it as having cast new light on Scripture. The author has gleaned from many sources and systems, but he has failed, we think, in his exposition; and his conclusion that the coming of Christ is to be in 1864 is quite untenable.

Introduction to the Pentateuch: An Inquiry, Critical and Doctrinal, into the Genuineness, Authority, and Design of the Mosaic Writings. By the Rev. DONALD MACDONALD, M.A. Edinburgh: T. &. T. Clark. 1861.

OF these two elaborate volumes we can only say this, that they contain perhaps the most satisfactory and comprehensive summary or digest of all that has been written on the Pentateuch, in England or Germany, that can be found. Here is an extract from it regarding the name "Jehovah:"—

"The particular epoch when this designation first came into use, is next to be considered. From a statement in God's communications with Moses preparatory to the Exodus, it is frequently concluded that the name Jehovah

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was entirely unknown until that period, and that its occurrence in the earlier Scripture history must be regarded as proleptical. Ex. vi. 2, 3, 'And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, by El Shaddai; but by my name Jehovah was I not known to them.' That this passage, however, affords no ground for such a conclusion, is evident from the following considerations:—1. If understood in this sense, it would be in direct opposition to Ex. iii. 14–16. In this earlier passage the name Jehovah is presupposed as already in use, and is only interpreted and applied with the view of bringing its deep significance before the people, that they might be aware of what they possessed in it; and in the subsequent communications, the discourse is constantly of Jehovah, the God of the patriarchs. 2. Such an acceptation of the passage is precluded by various facts of the preceding history, which afford undoubted evidence of an early acquaintance with the name Jehovah. Although in patriarchal times it was the Divine name El that more commonly entered into the formation of proper names, there is one undeniable instance in which the name Jehovah appears. This is in the word Moriah, (Gen. xxii. 2, compared with 14,) compounded of the Hophal participle of רָאָה *to see*, and of an abbreviation of יְהוָה; and which thus literally signifies 'the shown of Jehovah;' that is, the appearance of Jehovah. Other instances of this usage in a later but still pre-Mosaic period are Jochebed, the mother of Moses himself (Ex. vi. 20, Num. xxvi. 59)—a name which even Ewald admits is an exceedingly important testimony to the whole history—Abiah (1 Chron. vii. 8), and also Bithiah, the daughter of Pharaoh, and wife of Mered (1 Chron. iv. 18), which, however, will be more fully noticed afterwards. Another circumstance indicative of the early origin of the name Jehovah is, as already remarked, that the form of the verb from which it was derived had, even in the time of Moses, become obsolete.

"The precise import of this passage (Ex. vi. 2, 3) will be considered in another connexion. Meanwhile it is enough to observe that it can afford no countenance to the supposition that this was the first promulgation of the name Jehovah; and it must be added that even if this were the case, that circumstance would obviously lend no support to the Document-hypothesis, or serve in any way to explain the supposed preference for Elohim by one writer of Genesis, and for Jehovah by another; for, if there be any contrast intimated here, it is not between Elohim and Jehovah, but between the latter and El-Shaddai, of the occurrence of which, and of other names in Genesis, the upholders of this hypothesis take no cognisance. So much, however, may be concluded from this passage, that between the patriarchal times and the period which witnessed the Exodus, there was a great distinction as to the knowledge of God in His character of Jehovah, whatever that name may be supposed to imply.

"But apart entirely from the foregoing considerations, there are passages in the book of Genesis where the name Jehovah is introduced in a way which utterly precludes the supposition that it is used proleptically, or that it is anything but a correct account of the incident and the actual term employed; as when, in his interview with Abraham, God is described as styling Himself Jehovah, (Gen. xv. 7,) or when Jacob on his death-bed declares, 'I have waited for thy salvation, O Jehovah,' (chap. xlix. 18,) and which will be presently noticed. But a more striking passage is chap. iv. 1, which is the earliest instance of the use of this name; Eve declaring on the birth of her first born, 'I have gotten a man—Jehovah.' Leaving for after consideration the propriety of this rendering of the passage, the import of the truth enunciated on this peculiar occasion, and a more particular inquiry into the grounds on which it may be conceived the term originated, it is in the meantime of importance to notice that there is no evidence that the appellation was in

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use previous to this. Throughout the history of the creation, the name Elohim only occurs, while in that of the fall, and in the extended account of the creation of the first human pair, which precedes it, the historian, when speaking in his own person, uses the designation Jehovah-Elohim, but when any of the parties he describes are introduced speaking, they use the name Elohim, which, so far as negative evidence can be conclusive, is at least a probable indication that the other appellation was then unknown. The name Jehovah cannot, therefore, be regarded, with Baumgarten, as having survived the fall; and it is certainly unadvisable to build any conclusions on such an assumption. As employed by Eve at the birth of Cain, the term Jehovah occupies indeed a strangely isolated position. It is repeatedly used, no doubt, in the chapter at the head of which it thus unexpectedly appears; but in every other instance in a way which leaves it quite uncertain whether it be not merely the expression of the historian looking at the matter from his own point of view. It is never used on any occasion similar to the first; and what makes the matter more noticeable is the fact that the same speaker, on an after occasion, uses only the name Elohim, (chap. iv. 25). And yet, on this its first occurrence, the idea conveyed appears in nowise dubious or indefinite; on the contrary, it seems to have been quite familiar to the speaker, while it was certainly expressive of more than simply maternal feelings and aspirations.

"Taking a careful survey of the circumstances of the case, and the relation in which the first mother found herself on giving birth to a living 'seed,' there need be no hesitation in concluding that the appellation thus employed had special reference to the memorable promise regarding 'the woman's seed,' (Gen. iii. 17,) made by God immediately after the fall; and may indeed be said to originate in the announcement of mercy then made. This conclusion is borne out by other indications presented in the history, few, indeed, but striking, of the faith with which the ancestors of mankind regarded the provision made for their restoration from a state of sin. Such is the fact of Adam's bestowing a new name on the woman, calling her Eve, or Life, because she was the mother of all living, (Gen. iii. 20;) and so also her own recognition at the birth of Seth, that God had given her 'another seed,' in the room of Abel, (chap. iv. 25,)—one who should, as she believed, maintain her quarrel with the destroyer.

"The name Jehovah had thus, there is every reason to conclude, a special relation to redemption and the agent through whom the promised deliverance should be accomplished. This is further confirmed by the fact that it is at special epochs in the history of redemption, or in connexion with such promises, that it comes most prominently into view; as in the case of Eve just considered, of Abraham's intended sacrifice of Isaac on Moriah, and more especially, the deliverance of Israel from Egypt, when the import of this name was so fully revealed, and set, so to speak, in a position from which it was never afterwards displaced. Viewing the matter in this light, there is presented an easy solution of the meaning and origin of the name. The character and the advent of 'the seed of the woman,' through whom, according to the Divine promise, man's deliverance was to be realised, must have been a subject of much thought and of frequent converse with Adam and Eve, who must necessarily have given him some specific name, and what so suggestive and expressive of reliance on the promise as the designation, יהוה, 'He that shall be,' or 'shall come,' ὁ ἐρχόμενος—the Coming One, to whom the entire Old Testament Scriptures pointed, and for whose advent the patriarchs longed, seeing His day afar off, and to whose second advent the Church now again looks forward with expectancy? Indeed, there can be little question that it was in the belief that the promise was realised in the birth of Cain, that Eve gave utterance to the expression, 'I have gotten a man—*he that should be.*' It is easy to see how this general designation should in time become a proper

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name. The egregious mistake in the application of the promise, and consequently of the designation, committed by the first mother, furnishes no valid objection to this view, while it affords a sufficient reason why, as appears from the whole tenor of the history, the name was for the most part forgotten, and gradually came into disuse until revived at the time of the Exodus."

Commentary on the Epistle to the Romans, embracing the Latest Results of Criticism. By DAVID BROWN, D.D. Glasgow: William Collins. 1860.

DR BROWN'S volume, though not large, is clear and satisfactory, embodying rather the results of criticism than criticism itself. Though no millenarian, he takes the straightforward view of those parts of the epistle which are frequently *spiritualised* by commentators. We give them:—

"'The earnest expectation (cf. Phil. i. 20) of the creature (rather, 'the creation') waiteth for the manifestation ('is waiting for the revelation') of the sons of God'—*i.e.*, 'for the redemption of their bodies' from the grave, (ver. 23,) which will reveal their sonship, now hidden, (Luke xx. 36; Rev. xxi. 7.) 'For the creature ('the creation') was made subject to vanity, not willingly'—*i.e.*, through no natural principle of decay. The Apostle, personifying creation, represents it as only submitting to the vanity with which it was smitten, on man's account, in obedience to that superior Power which had mysteriously linked its destinies with man's. And so he adds—'but by reason of him who hath subjected the same ('who subjected it') in hope, because (or, 'in hope that') the creature itself also ('even the creation itself') shall be delivered from the bondage of corruption (its bondage to the principle of decay) into the glorious liberty (rather, 'the liberty of the glory') of the children of God'—*i.e.*, the creation itself shall, in a glorious sense, be delivered into that same freedom from blight and debility, corruptibility and decay, in which children of God, when raised up in glory, shall expatiate. Though this seems a simple and beautiful interpretation of the whole passage, it has been much controverted. It has been thought that *Christians* are meant by 'the creation' here: but this cannot be, for in ver. 23 it is expressly distinguished from Christians. As little can it mean '*the rational creation*,' or '*mankind in general*' [Keil, Stuart, &c.]; for how could it be said that *they* were 'unwillingly subjected to vanity,' since in this very epistle, the sin that brought this vanity upon them is represented as *their own*, (chap. v. 12;) and how could it be said that the rational creation, or mankind in general, were 'subjected to vanity in hope of being delivered from the bondage of corruption into the glory of the children of God;' or, finally, that they are now 'groaning and travailing in pain together, waiting for the adoption?' &c. We therefore judge that the creation *exclusive of man*—in other words, *the external world*—is here meant. [Calv., Beza, Beng., Thol., Olsh., De W., Mey., Phil., Hodge, Alf., &c.] If for man's sake alone the earth was cursed, it cannot surprise us that it should share in his recovery. And if so, to represent it as sympathising with man's miseries, and as looking forward to his complete redemption as the period of its own emancipation from its present sin-blighted condition, is a beautiful thought, and in harmony with the general teaching of Scripture on the subject. (See 2 Pet. iii. 13.) 23. 'And not only [they], but ourselves also'—or, 'not only [so], but even we ourselves;' *i.e.*, besides the inanimate creation—'which have the first-fruits of the Spirit'—or, 'the Spirit as the first-fruits' of our full redemption (cf. 2 Cor. i. 22) moulding the heart to a heavenly frame and attempering it to its future ele-

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ment—'even we ourselves'—though we have so much of heaven already within us—'groan within ourselves'—under this 'body of sin and death,' and under the manifold 'vanity and vexation of spirit' that are written upon every object, and every pursuit, and every enjoyment under the sun—'waiting for the' (manifestation of our) 'adoption, [to wit], the redemption of our body'—from the grave: 'not' (be it observed) 'the deliverance of ourselves from the body, but the redemption of the body itself from the grave.' [BENG.] 24. 'For we are saved by hope'—rather, 'For in hope we are saved;' *i. e.*, it is more a salvation in hope than as yet in actual possession."

"By 'the *calling* of God,' in this case, is meant that sovereign act by which God, in the exercise of His free choice, 'called' Abraham to be the father of a peculiar people; while 'the *gifts* of God' here denote the articles of the covenant which God made with Abraham, and which constituted the real distinction between his and all other families of the earth. Both these, says the apostle, are irrevocable; and as the point for which he refers to this at all is the *final destiny* of the Israelitish nation, it is clear that *the perpetuity through all time of the Abrahamic covenant* is the thing here affirmed. And lest any should say that though Israel, *as a nation*, has no destiny at all under the gospel, but as a people disappeared from the stage when the middle wall of partition was broken down, yet the Abrahamic covenant still endures in the *spiritual* seed of Abraham, made up of Jews and Gentiles in one undistinguished mass of redeemed men under the gospel—the apostle, as if to preclude that supposition, expressly states that the very Israel who, as concerning the gospel, are regarded as 'enemies for the Gentiles' sakes,' are '*beloved for the fathers' sakes;*' and it is in proof of this that he adds, 'For the gifts and the calling of God are without repentance.' But in what sense are the now unbelieving and excluded children of Israel 'beloved for the fathers' sakes?' Not merely from ancestral *recollections*, as one looks with fond interest on the child of a dear friend for that friend's sake [Dr ARNOLD]—a beautiful thought, and not foreign to Scripture, in this very matter, (see 2 Chr. xx. 7; Isa. xli. 8;) but it is from ancestral *connexions* and *obligations*, or their lineal descent from and oneness in covenant with the fathers with whom God originally established it. In other words, the natural Israel—not 'the *remnant* of them according to the election of grace,' but THE NATION, sprung from Abraham according to the flesh—are still an elect people, and as such 'beloved.'"

The Mission of Elijah to Restore All, previous to our Lord's Second Advent. By JOHN WILSON, Author of "Our Israelitish Origin," &c. London: James Nisbet & Co.

THOUGH we dissent from much that this volume contains, (especially in its references to Israel,) yet we can bear witness to the excellent spirit in which it is written; and as a specimen of its expositions we give the following, on the New Song:—

"In following the course of the Apocalypse, we first find ourselves in the Sanctuary, where were the Seven Golden Candlesticks. Thereafter we are, in chap. iv., brought into that which was emphatically called the House of God; where was the Mercy Seat, the throne of the King of Israel. The Writing, declaring the terms of God's Covenant with Israel, the conditions upon which they received and retained possession of the Land, was deposited in the Ark under the Mercy Seat.

"In that Writing, God gave Himself to Israel to be their God, and they engaged to be wholly His people.

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"He also therein gave them inheritance in the Land, saying in the very heart of the Covenant,

"'Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.' 12

"Israel failed to observe the terms of the Covenant, and lost themselves, and lost possession of the Land. But the Son of God compassionated our miserable estate, took upon Him the seed of Abraham, and became subject to the Law. He perfectly fulfilled the conditions of the Covenant. He honoured the Father; He was obedient unto death. He perfectly did the Will of God. He merited the promised reward in behalf of all who are willing to obey the Father's command, that we put our trust in His beloved Son.

"This is He who can claim possession, and long life to enjoy it, even length of days for ever and ever. And in Rev. v., He is described as having His right to the Inheritance fully recognised by Him that sitteth on the throne.

"It is after being manifested, not only as the Lamb that was slain, but as having the Seven Spirits of God sent forth into all the earth, that He takes the book, or claims possession in right of the Covenant;—and when He has taken the Book, the four living creatures and four-and-twenty elders fall down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. As described in Phil. ii., there has been preparation on His part to receive the homage which is now paid to Him; and there will have been preparation on the part of His people to celebrate His praise. Preparation has been made in them, and by them, for the part they are each to take in the New Song which is now to be sung. They sing it as recognising both what He is, and has done; and what they are, and whence they have been brought through the redemption that is in Him; and what are their expectations with regard to the kingdom which is approaching. They have received their appointments; but are not yet in full possession of the functions of their office.

"This, the most interesting point of time, and to which we are now come, is that to which the New Song belongs: Rev. v. 9, 10,

"'And they sung a New Song, saying,
Thou art worthy to take the book, and to open the seals thereof:
For thou wast slain, and hast redeemed us to God by thy blood,
Out of every kindred, and tongue, and people, and nation; 9
And hast made us unto our God kings and priests:
And we shall reign on the earth.' 10

"Let our harps and golden vials be prepared; and let us be prepared to use them, as we ought, in glad anticipation of His coming forth to reign.

"The 'New Song' is the joyful utterance of a heart inspired by Christian Faith, and Hope, and Love. It implies a knowledge of what the Lord hath been pleased to reveal respecting Himself and His Great Salvation: a knowledge also of His promised appearance and kingdom, to which there is an earnest looking forward, and for which there is to be a diligent preparation. It implies faith in God, through our Lord Jesus Christ,—not only as having provided an atonement for our guilt, and a title to eternal blessedness, but as being infinitely wise and perfectly truthful; and also almighty, and just, and good. So that we should fully confide in Him as our Teacher, and follow Him as our Leader;—being simply desirous of knowing His will and doing it. And we must never forget that a select few, singing their hymn in a corner, will never come up to the anticipations of prophecy with regard to this time. The whole body of our people must be prepared to join in the Song.

"When we verily believe, and practically acknowledge, that God speaks, then will He give us to see wondrous things out of His law;—then also shall we all take our several parts, and sing in harmony. It may not be in unison;

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but like the four Evangelists, in presenting the life and ministry of our Lord, it will be in concord. And for the expression of this harmony, may God, of His grace, for the sake of His Son, and by His Holy Spirit, give us all speedily the needful preparation.

"The Song now to be sung is called 'A New Song.' This implies a change of some kind. It is not in every respect the old song which people had got into the habit of singing, without thinking what they were about. A new song requires attention; and, indeed, greatly helps to fix the mind upon the matter of the song. Let us ask of God, that words which were pronounced without thought may be dwelt upon with delight; that old ideas, ineffective wishes, and feeble resolves, may expand into fresh intelligence, holier desires, higher aspirations, and a stronger resolution to perform present duty, instantly and perseveringly, with a consciousness of the Divine presence and aid.

"It is when the time is approaching for the Lord to take unto Him His great power and reign that the New Song is to be sung.

"The first Psalm in which mention is made of the New Song is Ps. xxxiii. It is the first also of the alphabetic Psalms. In the centre of it we have these words,

"'The counsel of the Lord standeth for ever,
The thoughts of His heart to all generations. 11
Blessed *is* the Nation whose God is the Lord;
And the people *whom* He hath chosen for His own inheritance.' 12

"In the second, Ps. xl., it is intimated that, in answer to prayer, the Lord will have made wondrous discoveries of Himself.

"'I waited patiently for the Lord;
And He inclined unto me, and heard my cry.
And He hath put a New Song in my mouth;
Even praise unto our God.
Many shall see *it* and fear,
And shall trust in the Lord. 3
Blessed is that man that maketh the Lord his trust,
And respecteth not the proud,
Nor such as turn aside to lies. 4
Many, O Lord my God, *are* thy wonderful works
Which thou hast done,
And thy thoughts *which are* to us-ward:
They cannot be reckoned up in order unto Thee:
If I would declare and speak *of them*,
They are more than can be numbered.' 5

"Those who truly engage in the work herein recommended, may be able in some truthful measure to join with the Great Preacher of righteousness, in saying, as in verse 9,

"'I have preached righteousness in the great congregation:
Lo, I have not refrained my lips, O Lord, thou knowest. 9
I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation:
I have not concealed thy loving-kindness
And thy truth from the great congregation.' 10

"The third of these calls to sing a New Song is in Ps. xcvi., where the period to which the psalm is adapted is equally recognised. It is when discoveries have been made of the Lord's word and working; which call for a powerful and universal proclamation of His Name among the nations, in anticipation of His coming to reign. The first and last verses are,

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"'O sing unto the Lord a New Song:
Sing unto the Lord, all the earth.' 1
"'Before the Lord: for He cometh,
For He cometh to judge the earth:
He shall judge the world with righteousness,
And the people with His truth.'" 13

The Psalter, Readjusted in its Relations to the Temple Services and the Ancient Jewish Faith. By ELEAZAR LORD. New York: Anson D. F. Randolph.

THIS is a truly admirable work; and its elaborate preface is one of the best introductions to the Psalms that we have read. We hope the volume will be reprinted on this side of the Atlantic. The following passages, towards the close of the preface, will give the reader some idea of the work:—

"To preclude misapprehension as to the references of the Divine names and designation, I would again reverently express it as my conviction and belief:—

"That the Jehovah of the Old Testament was the second person of the Godhead in His official, delegated, mediatorial character.

"That He was in that character the revealer of the Deity, manifesting Himself personally as the representative of the Father in His execution of the Father's will in the works of creation and providence, and all external works, visible manifestations, and audible Divine utterances, as upholder of all, providential and moral governor of all—Mediator, Redeemer, and Judge.

"That in order to the execution of these objects, pursuant to the eternal covenant, He took a created nature into union with His person—*virtually* from the beginning, under the appellation of the Word, the outward manifestation of the invisible mind and will: the Dabar, (Hebrew;) the Memra, (Chaldee;) the Logos, (Greek;)—*actually* at His incarnation.

"That in His complex person and agency He personated the Father and declared His deity and personality; under the ancient economy as His legate, representative, and the executor of His will, rather than by verbal designations or denominatives; in the New Testament by express and distinctive appellations.

"That in His administration of this system as Creator, Upholder, and Ruler, and in His offices of Prophet, Priest, and King, He brought the invisible and the infinite to the apprehension and faith of creatures under the conditions, limitations, and relations of the finite.

"That from the beginning to the final consummation of His work, He acts only in His delegated, subordinate covenant relation to the Father, doing the things and speaking the words prescribed by Him.

"That from the beginning, the Holy Spirit sent, pursuant to the eternal covenant by the Father, co-operates with Him: as sent by the Father, and by Him as the visible image and representative of the Father and utterer of His words, conveys those words to the minds, the intelligent understanding and consciousness of the sacred writers by His acts of inspiration, and gives efficacy to those words by His agency in renewing the souls of men, working faith in them, and applying to them the benefits of the redemptive work of Christ.

"In regard to the Old Testament references in the diverse application of the Divine names and titles, an examination will probably satisfy the student, 1. That *the Jehovah*, in His official, mediatorial, delegated character, being the revealer of the Invisible God, always in a general sense and often

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specially, personates the Father both in the historic and, much more frequently, in the poetic and prophetic portions of the text, where the change of person often arrests and perplexes the reader; 2. That the Jehovah, under whatever designation He is referred to, and whether speaking in His own personal and official character simply, or as personating the Father, uniformly and under various titles refers to the Messiah in the future, as predicted, promised, yet to come, and as having in His person human attributes, being capable of or subject to humiliation, suffering, deliverance, exaltation; 3. That when the Messiah, the Jehovah incarnate, is personated as speaking in the Psalms or in the Prophets, or as being despised, rejected, persecuted, suffering, smitten, delivered, exalted, praised, &c., it is never in the present, but uniformly prophetic, the pre-announcement of events and doings to be acted and realised at and after His advent; 4. That in the Old Testament no prayers are ascribed to the Jehovah—that is, the delegated acting revealer and administrator; 5. That the prayers of the worshippers, patriarchal and Levitical, were addressed to the Jehovah in His mediatorial character and relations; 6. That the prayers ascribed prophetically, or by anticipation, to the Messiah were simply expressions of His desires, wants, acknowledgments, and thanksgivings as MAN, and as identified with His redeemed people, the second Adam; under a tenfold severer trial of His obedience than the Adam who fell; and as united to the person of Jehovah, the Mediator, under the imputation of the guilt of the fallen human race.

"The attempts which have fallen in my way to shew that the name Elohim, in the first chapter of Genesis or elsewhere, is employed as a distinctive appellation of the Father, or, comprehensively, as a plural, of the three persons of the Godhead, do not appear to me to be in any degree satisfactory. It may suffice to shew the untenableness of that view to observe, 1. That the names Elohim and Jehovah are in the sacred text often used interchangeably in the same sentence and with reference to the same person. They also often occur jointly, as *Jehovah Elohim*. The necessary inference from such usage is, that the word Elohim cannot, by its plural form, signify as a denominative anything different from the word Jehovah; 2. The Divine agency in the work of creation, the work of actually bringing into existence external and visible things, is expressly ascribed to the Logos as a person. Doubtless, that creative agency may be distinguished from the will of the Father in deciding on its being exerted, and delegating the exertion of it to the Logos; but that distinction cannot be inferred from the use of a word in its plural form as a designation of the Father, which is also used in that form as a designation of the Logos. The Scriptures appear to teach, not that the Divine Being acts towards creatures externally as a unity, but that such acts are exerted only by the respective persons of the Godhead. The acts, therefore, being strictly personal acts, the Divine names and titles of the actors are personal designations. In transferring the original Hebrew designations, therefore, it seemed quite proper to prefix the definite article to each of them, and both where it occurs and where it is omitted in our English version.

"If the foregoing views of the typology, the psalmody, and the faith of the ancient Church, however imperfectly and inadequately they may appear to the reader to have been set forth and illustrated, are yet essentially correct; if they deflect a glimpse of light on those things which 'were written in the law of Moses, and in the prophets, and in the psalms concerning the Christ,' and which were to be, and at the predicted time actually were fulfilled in Him, then it is hoped the labour bestowed on them will not be deemed by any to be labour wholly lost. The present attitude of the Church towards her exalted Head and towards the nations that are to be given Him for His inheritance, towards the ministry of the Holy Spirit, and towards the inspired and immutable words of Scripture, is significant and suggestive to a degree

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hitherto unprecedented. The visible kingdom of Satan, personated by the hierarchical chiefs of heathenish and Romish paganism and by the false prophet, is shaken and toppling to its fall. The Jehovah, 'whose voice at Sinai shook the earth, hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, "Yet once more," signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.'

"Does not the present attitude of the Church and the present aspect of the world strongly indicate that the fulfilment of this prediction is at hand? Is not the Jehovah incarnate about 'to shake terribly the nations,' and to enter on a new and final course of manifestations towards His Church, towards His ancient covenant people, and towards the idolatrous and apostate nations, in fulfilment of those predictions which relate to the latter day, to the extension of his spiritual kingdom over the whole earth, the utter subversion of all His adversaries, the consummation of His mediatorial work, and the universal exhibition of His triumphs, His righteousness, and the glory of His incarnate person? Are not the 'signs of the times' inferable from the analogy of the past, the gradual progress of disclosure and manifestation hitherto, and the posture and aspect of things at present? Do we not know for certain from the Word of God that all the nations are to be given to the Messiah for His inheritance, and to become willingly subject to His sceptre? that the Romish apostasy, the Mohammedan imposture, and all the forms of idolatry, are to be utterly extirpated, and that, in conjunction with prayer and supplication, the written Word of God is to be the instrument, in the hands of the Spirit, of the conversion of the world? Is it not an unprecedented feature of the times that the Holy Scriptures are translated into nearly every language, and in course of distribution in nearly every nation? that Christian missions are planted in different parts of the unevangelised world, and that obstacles to these measures, and to an unlimited extension of them, and of kindred operations, are so generally removed? And do we not now behold a further 'sign,' an unprecedented manifestation of prayer at almost every place on land and sea where the Scriptures are received, and there are converted men? Are not new and unwonted agencies and instrumentalities daily springing up in furtherance of the kingdom of Christ, while fear, apprehension, and agitation are in progress in nearly every nation of the earth? Is it not a time for the believer and the Church to look upward and forward, confident that the deliverance of the world from the bondage of evil draweth nigh?—a time to read the Psalms with an intelligent understanding of their reference to the Messiah, and their predictions of His final triumph, and the manifestations of His glory as universal King?

"The ancient Church, the patriarchs, the worshippers in the tabernacle and the temple, were not content with their state of pupilage, their initiatory rites, their evidences of personal justification, and of safety under the bond of the covenant. Their faith and hope were commensurate. They believed in the Messiah as their vicarious atonement, and they believed in Him as their exalted, triumphant, and glorious King for ever; the vanquisher of all adversaries and obstacles, their future deliverer from sin and from the grave, the bestower on them of robes of unspotted righteousness, and of participation and fellowship in His exaltation and His glory. His joy and exultation in the triumphant accomplishment of His work, and of the redemption of His people, as they were expressed in the Psalms and realised to their faith, was their strength. They rejoiced in Him as being ransomed and redeemed by Him, united to Him, and identified with Him. They rejoiced on His account as having vanquished Satan and the apostate faction, and emerged triumphant from the scenes of trial, humiliation, and suffering to which He was subjected, and as being exalted to reign in glory, and to receive the

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homage of the universe for ever and ever; and they called upon all nations and upon all creatures in heaven and earth to praise Him."

A Practical and Exegetical Commentary on the Epistle to Titus. By the Rev. Wm. Graham, D.D., M.R.I.A. London: James Nisbet & Co.

From Dr Graham's volume on 1st John we gave some extracts at the time when it was published; and our readers would gather from it the mingled character, practical and exegetical, that distinguishes his writings. With no parade of scholarship, he gives us the result of careful study; and, without tedious length, he presents the practical bearings of each passage as he goes along. Our readers will find it an admirable book of exposition. The following passage will exhibit his prophetical views:—

"3d. *But what does this grace teach us to look for?* I answer, in the first place, the apostle directs the believer's eye here, as elsewhere, to the glorious person of the Lord Jesus Christ, as the centre and home of the longing heart. But it is asserted by many, that God, and not Christ, is the principal person in this glorious passage, and that the Father and the Son are both mentioned in the 13th verse. Let us examine the passage critically and fully, that we may come to a right conclusion on this important point. The form of expression is ὁ μέγαλος Θεὸς καὶ σωτὴρ ἡμῶν Ἰησοῦς Χριςτὸς; now I maintain, from the nature of the Greek language, and the use of the article in the New Testament, that the proper translation of these words is, 'Jesus Christ our great God and Saviour,' and that therefore Θεὸς and σωτὴρ refer to the same person. This is the real force of the article in such sentences, that the noun which has it is the substantive part of the sentence, and all that follows is explanatory and adjectival. Thus, here, ὁ μέγαλος Θεὸς is the subject of the sentence, and σωτὴρ not a new subject, but a second characteristic of the former; thus, 'He who is the great God is also our Saviour;' or, as Beza renders, 'Magnus illus Deus, ac Servator noster, *nempe* Jesus Christus,' the great God and our Saviour, *namely,* Jesus Christ. Calvin does not enter into the criticism of the text, but says the Arian interpretation may be met by saying that the majesty and glory of the great God shall be manifested in the Lord Jesus Christ at His second advent. All the old orthodox interpreters contended vehemently that Jesus Christ is here distinctly asserted to be our great God and Saviour, and consequently they argued that the passage clearly establishes the doctrine of His divinity. The whole question turns on the construction of a Greek sentence, and that apparently one of the simplest in existence. What is the meaning of the form ὁ Θεὸς καὶ πατὴρ or ὁ Θεὸς καὶ σωτὴρ ἡμῶν? I assert that in ordinary cases, and without something unusual compelling to the contrary, the form must be interpreted of *one person,* and not of two persons; and that if two were intended, the article would have been repeated thus, ὁ Θεὸς καὶ ὁ σωτὴρ ἡμῶν. Let us take some examples from the Scripture usage on this subject, and see what the result may be. We have ὁ γρηγορῶν καὶ τηρῶν, referring to one person, (Rev. xvi. 15;) τοῦ Θεοῦ καὶ πατρὸς, one person, (Col. ii. 2;) ὁ Θεὸς καὶ πατὴρ, one person, (1 Thess. iii. 11; 2 Cor. i. 3, xi. 31;) τῷ δὲ Θεῷ καὶ πατρὶ, one person, (Phil. iv. 20;) τὸν ἀπόστολον καὶ ἀρχιερέα, one person, (Heb. iii. 1;) τοῦ Κυρίου καὶ σωτῆρος, (2 Pet. iii. 2, 18.)

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See Col. ii. 2, τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ, where the ὁ Θεὸς καὶ πατὴρ is one person, and the καὶ τοῦ Χριστοῦ is another, because the article is repeated. Here we have the usage clearly marked. Ὁ τρώγων καὶ πίνων, one person, (John vi. 54;) ὁ φιλῶν καὶ ποιῶν, (Rev. xxii. 15;) τῷ ἀγαπητῷ καὶ συνεργῷ, one person, (Philem. 1;) ὁ ἀδελφὸς καὶ διάκονος, one person, (Eph. vi 21;) ὁ βασιλεὺς καὶ Κύριος, one person, (1 Tim. vi. 15.) All these are clear cases of the very construction which we have in our text; and in all these, the two nouns connected by 'and,' the first having the article and the second not, refer to one and the same person. This is important, and helps us in the interpretation of many passages of Scripture. I believe, therefore, that the 13th verse is a description of the glorious person of Jesus Christ the Redeemer, and that for the following reasons:—(1.) The common laws of the New Testament Greek require it, as we have seen by the numerous examples already quoted. How can ὁ Θεὸς καὶ πατὴρ and ὁ Θεὸς καὶ σωτὴρ be interpreted on different principles? By what law of language must the former denote only one person, and the second necessarily two? Is the doctrine of the deity of Christ so distasteful and so repulsive to our nature that we must change, make, and pervert the Greek language to get rid of it? This passage remains, and shall remain for ever as a clear and full testimony to the Godhead of Christ. He is the great God and our Saviour. But (2.) Where is there a passage in Paul's writings where God the Father is said to appear to the waiting and hoping church? It is He who went from the mount of Olives, whom they expect to come again in His glory, (Acts i. 11.) Thus, the false interpretation of the text confounds also the persons of the Godhead, and leads only from one error to another. These epistles of Paul are full of the coming of Jesus Christ as the blessed hope of the church, but as to the appearing of God the Father they are altogether silent. (3.) If σωτὴρ ἡμῶν, as a separate and independent expression, denotes the person of the Lord Jesus Christ in this passage, then, so far as I know, it stands alone in the whole book of God. In 2 Tim. i. 10; Titus i. 4, we have the phrase, Jesus our Saviour, but it is always ὁ σωτὴρ ἡμῶν; so that to interpret Titus ii. 13 of two persons, and not of the Lord Jesus Christ alone, contradicts the scriptural usage of the article, confounds the persons of the Godhead, and stands without example in the New Testament. On the same principles of criticism, I maintain that βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ (Eph. v. 5) means 'the kingdom of Him who is Christ and God;' τοῦ Θεοῦ καὶ Κυρίου (2 Thess. i. 12) means 'Jesus Christ our God and Lord;' so also τοῦ Θεοῦ καὶ Κυρίου (1 Tim. v. 21,) τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ (2 Tim. iv. 1,) τοῦ Θέοῦ καὶ σωτῆρος (2 Pet. i. 1,) τὸν Θεὸν καὶ Κύριον (Jude 4,) do all describe the adorable person of the Lord Jesus Christ, and can by no means be divided between two distinct and separate persons. I have never seen, either in German or in English, any sound critical reason for interpreting these passages contrary to the known usage of the New Testament Greek. And now, having ascertained the person whose advent is expected, let us attend to the glorious intimations of our text.

"1st. What is our position? It is that of waiting for, and looking for the coming of the Lord,—not waiting upon the Lord merely, which is also a duty, but waiting *for* the Lord from heaven, who shall change our vile bodies, and make them like unto His glorious body. This is the position of the believing church, and has been so from the beginning of the world. The first promise of a deliverer and serpent-bruiser, was the seed of hope to a fallen world, which continued to expand and brighten during many ages and dispensations, till at last it ripened in the person of the incarnate God, and filled the face of the world with fruit. Thus, the Jews waited for His coming

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in the flesh, as the Lamb to bear the sins of the world, and the High Priest over the house of God. Their position was hoping, waiting, longing for the Deliverer. We, too, have the promise of the Saviour, that He shall come again; and this is the hope of the Christian Church, so that all the hopes of the Jews and the Christians, from the beginning to the end, are united in the ever-glorious and adorable person of the God-man. He is the centre in which the ages, ceremonies, and dispensations all meet and have their stability—the *unity* which harmonises time and eternity, creation and Creator—the living fountain which sends forth the benediction of God over the ages, dispensations, and nations in a thousand streams. As the Jews hoped and waited, so we hope and wait. Our position is the same, and the person whom we wait for is the same; they waited for His coming in the flesh, and we for His coming in glory.

"2d. Is this hope an important doctrine of the New Testament? I answer, Very important, for our text calls it the *blessed hope*, so that it is full of real blessing to the believer. What can be more blessed to the soul than the preson of the adorable Redeemer, whom even unseen we love so ardently? All our hopes are about to be realised in His glorious appearing, when we shall be with Him and like Him for ever.

"'Lo! He comes in clouds descending,
Once for favour'd sinners slain;
Thousand, thousand saints attending,
Swell the triumph of His train.
Lo! He comes on earth to reign.'

"Then, again, I argue the importance of the advent, from the events that are connected with it, such as the following:—He comes as the Redeemer and Head, to raise and glorify His church in the first resurrection, (1 Cor. xv. 23; 1 Thess. iv. 15.) He comes to put an end to the system of antichristian delusion, and consume Antichrist himself in flaming fire, (2 Thess. ii. 1-12.) He comes as the Prince of the kings of the earth, to judge the nations in righteousness, which is generally called the judgment of the *quick*, (Matt. xxv. 31-45; Ps. xcvi. 10-13, xcviii. 5-9.) He comes to convert and restore the ancient people of God, (Rom. xi. 26.) He comes in visible state and majesty to receive from the Father Almighty the universal and indestructible kingdom of the earth and the whole creation, (Dan. vii. 13, 14.) And I will add, finally, He comes to glorify His saints, and to be glorified in all them that believe, (2 Thess i. 10.) These and other similar glorious events are the harbingers or accompaniments of His coming again, and hence its exceeding great importance. It is not an isolated event, but the nightly hope of many generations and the great centre of a dispensation of glory. And, lastly, I argue the importance of the advent, from the *place* which it occupies in the New Testament. It is often, as in our text, mentioned in connexion with the atonement; and in the Bible it occupies as conspicuous a place as the cross of Christ itself. Let us actually examine and compare the Atonement and the Advent, that we may see, by the frequency of their occurrence in the Word, the importance which God attaches to them. Thus we have the following results:—

In Romans, the Atonement, chap. iv. 25, v. 9, vi. 10, viii. 34 (4); and the Advent, chap. xi. 26, xiii. 12 (2.) In 1 Corinthians we have Atonement, chap. i. 13, 18, ii. 2, i. 23, v. 7, xv. 3 (6); and the Advent, chap. i. 7, 8, ii. 13, iv. 5, xi. 26, xv. 23, 51 (7.) In 2 Corinthians, the Atonement, chap v. 14, viii. 9 (2); the Advent, chap. i. 14, v. 2 (2.) In Galatians, the Atonement, chap. i. 4, ii. 20, iii. 13, iv. 5, vi. 14 (5); the Advent is not mentioned. In Ephesians, the Atonement, chap. i. 7; ii. 13, 16 (3); the Advent, chap. i. 14 (1.) In Philippians, Atonement, chap. ii. 8, iii. 10 (2); Advent, chap. i. 6, 10, iii. 20, iv. 5 (4.) In Colossians, Atonement, chap. i. 14, 20, ii. 14 (3); Advent, chap. iii. 1 (1.) In 1 Thessalonians, Atonement, chap. iv. 14, v. 10 (2);

Advent, chap. i. 10, ii. 19, iii. 13, iv. 13, v. 2, 23 (6.) In 2 Thessalonians, Atonement not mentioned; the Advent, chap. i. 7, ii. 1, 8, iii. 5 (4.) In 1 Timothy, Atonement, chap. i. 15, ii. 6, iii. 16 (3); Advent, chap. iv. 14 (1.) In 2 Timothy, Atonement, chap. i. 10 (1); Advent, chap. iv. 1, 8, 18 (3.) In Titus, Atonement, chap. i. 14 (1); Advent, chap. i. 13 (1.) In Hebrews, Atonement, chap. i. 3, ii. 9, ix. 14, 26, x. 10, 12, 29, xii. 2 (8); the Advent, chap. i. 6, ix. 28, x. 37, xii. 26 (4.) James, Atonement, not mentioned; Advent, chap. v. 7, 8 (2.) 1 Peter, Atonement, chap. i. 2, 11, ii. 21, 24, iii. 18, iv. 1, 13, v. 1 (8); the Advent, chap. i. 5, 7, 13, iv. 5, 7, 13, v. 1, 4 (8.) 2 Peter, the Atonement, chap. ii. 1 (1); the Advent, chap. i. 11, 16, ii. 9, iii. 4, 10, 12 (6.) In 1 John, Atonement, chap. i. 7, ii. 2, iii. 5, 16, iv. 10 (5); the Advent, chap. i. 28, iii. 2 (2.) Jude, Advent, chap. i. 14, 21 (2); and in Revelation, the Atonement, chap. i. 5, 9, vii. 24, xii. 11 (4); the Advent, chap. i. 7, ii. 16, 23, iii. 3, 11, v. 10, vi. 17, x. 15, xii. 10, xvi. 15, xix. 11, xx. 4 (12.) Add these together, and you have the Atonement mentioned in the Epistles fifty-nine times, and the Advent sixty-eight times. Thus, according to this rule, the Advent should be preached as often, at least, as the dying love of Christ; and that this is not the case, I appeal to the conscience both of preachers and hearers in all the churches of God. Surely, however, it can never be held that we should conceal what God has revealed, or that we should say little about that which He says much about. Our best rule is to restrain our own fancy and be guided by the revealed will of God. He is a better judge of the importance of truth than we are, and we must, therefore, be pleasing God when we give the Advent the importance which it evidently has in the Holy Scripture. Besides, our passage teaches very clearly that it is in *looking for* the glorious appearing of the Redeemer that we are enabled to live soberly, righteously, and godly in this present evil world. If you cease to look for Him, you cease in the same measure to live soberly, righteously, and godly in this evil world. You are, in fact, attempting the bricks without the necessary straw. Is it not manifest that our worldliness must dissolve, or at least relax, when we are expecting the Lord to come and burn up the world? Be assured, then, that this looking for the Lord is a sweet, holy, sanctifying state of mind, and most pleasing to your Father who is in heaven."

The Hebrew Language, its History and Characteristics, including improved Renderings of Select Passages in our Authorised Translation of the Old Testament. By Henry Craik. London: Bagster and Sons.

A volume of little pretence, but great excellency, and specially useful to the general reader. We give two of the author's amended translations.

THE PROPHECY OF JACOB.

"1. And Jacob called unto his sons, and said :—
'Gather yourselves together, that I may tell you that which shall befall you in the last days.
2. Gather yourselves together, and hear, ye sons of Jacob :
And hearken unto Israel your father.
3. Reuben, thou art my first-born,
My might, and the beginning of my strength,
Pre-eminent in dignity, and pre-eminent in power :
4. Impetuous as the water-floods, thou shalt not retain the pre-eminence,
Because thou wentest up to thy father's bed :
Then didst thou defile it :—he went up to my couch !

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5. Simeon and Levi are brethren;
Their swords are weapons of violence;
6. O my soul, come not thou into their secret,
Let not my heart unite in fellowship with them;
For in their anger they slew men,
And in their wantonness they ham-strung oxen.
7. Cursed be their anger, for it was fierce,
And their wrath, for it was cruel.
I will divide them in Jacob,
And scatter them in Israel.
8. Judah, thou art he whom thy brethren shall praise:
Thy hand shall be on the neck of thine enemies:
Thy father's children shall bow down before thee.
9. Judah is a lion's whelp:
From the prey, my son, thou art gone up:
He stooped down, he couched as a lion,
And as a lioness, who shall rouse him up?
10. The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh come:
And to Him shall the nations yield obedience.
11. Binding his foal unto the vine,
And his ass's colt unto the choice vine,
He washes his garments in wine,
And his clothes in the blood of grapes.
12. His eyes sparkle with wine;
And his teeth are white with milk.
13. Zebulon dwells by the haven of the sea,
He is a haven for ships,
His coast stretches to Zidon.
14. Issachar is a strong ass,
Couching down between the cattle-pens.
15. He saw that repose was good,
And the land that it was pleasant,
And he bowed his shoulder to bear,
And became subject to servitude.
16. Dan shall judge his people,
As one of the tribes of Israel.
17. Dan shall be a serpent by the way,
An adder in the path,
That biteth the horse's heels,
So that the rider falls backwards.
18. For Thy salvation have I waited, O Jehovah!
19. Gad, a troop shall attack him, but he shall drive them back at the last.
20. From Asher—rich shall be his food,
And he shall yield delicacies fit for kings.
21. Naphtali—a bounding hind,
Words of pleasantness he utters.
22. Joseph is a fruitful bough,
Even a fruitful bough by a well,
Propelling its branches over the wall.
23. The archers harassed him; they shot at him;
They bitterly persecuted him:
24. But his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Jacob,
By the name of the Shepherd, the Stone of Israel,

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25. By the God of thy Father who will help thee,
And by the Almighty who will bless thee
With blessings of heaven above;
Blessings of the deep that lieth under;
Blessings of the breasts, and of the womb.
26. The blessings of thy Father have prevailed
Above the blessings of the eternal mountains—
The glory of the everlastings hills:
May they rest on the head of Joseph,
On the crowned one among his brethren!
27. Benjamin shall ravin as a wolf,
In the morning he shall devour the prey,
And in the evening he shall divide the spoil.'"

THE BLESSING OF MOSES.

"6. Let Reuben live and not die,
And let not his men be few.
7. And this is the blessing of Judah, and he said:—
Hear, O Jehovah, the voice of Judah,
And bring him to his people:
Let his hands be sufficient for him,
And be Thou a help against his enemies.
8. And of Levi he said:—
Let thy Thummim and thy Urim be with thy Holy One,
Whom thou didst prove at Massah,
And with whom thou didst strive at the waters of Meribah.
9. Who said of his father, and of his mother—'I have not seen him.
Neither did he acknowledge his brethren,
Nor know his own children:
For they have observed Thy word,
And kept Thy covenant.
10. They shall teach Jacob Thy judgments,
And Israel Thy law.
They shall put incense before Thee,
And whole burnt sacrifice upon Thine altar.
11. Bless, O Jehovah, his substance,
And accept the work of his hands:
Smite through the loins of them that rise against him,
And of them that hate him that they rise not again.
12. And of Benjamin he said:—
The beloved of Jehovah shall dwell in safety by Him:
And Jehovah shall cover him all the day long,
And he shall dwell between His shoulders.
13. And of Joseph he said:—
Blessed of Jehovah be his land:
With the precious gifts of heaven— the dew,
And with the deep springs that lie beneath:
14. And with the precious fruits, the produce of the sun,
And with the precious fruits, the produce of the months
15. And with the chief things of the ancient mountains,
And with the precious things of the lasting hills,
16. And with the precious things of the earth, and the fulness thereof.
And let the good will of the Dweller in the Bush
Come upon the head of Joseph,
And upon the crown of the head of him—the crowned one among his brethren.

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17. His glory is like the firstling of his bullock,
And his horns are like the horns of buffaloes.
With them He shall push the people together to the ends of the earth :
And they are the ten thousands of Ephraim :
And they are the thousands of Manasseh.
18. And of Zebulon he said :—
Rejoice Zebulon in thy going out,
And Issachar in thy tents.
19. They shall call the people to the mountain :
There shall they offer sacrifices of righteousness :
For they shall be satisfied with the abundance of the seas :
And with treasures hid in the sand.
20. And of Gad he said :—
Blessed be He who enlargeth Gad.
He dwelleth as a lion :
And teareth the arm and the crown of the head.
21. And he saw that the first-fruits were his,
For there, in the portion assigned by the lawgiver, he was securely located :
And he went forth, as leading the people,
To execute the justice of Jehovah,
And His judgments with Israel.
22. And of Dan he said :—
Dan is a lion's whelp
He shall leap from Bashan.
23. And of Naphtali he said :—
O Naphtali, satisfied with favour,
And full of the blessing of Jehovah :
Possess thou the Sea and the South.
24. And of Asher he said :—
Let Asher be blessed in his children ;—
Let him be acceptable to his brethren :
And let him dip his foot in oil.
25. Thy bars shall be iron and brass.
And as thy days, so shall be thy tranquillity.
26. There is none like God, O Jeshurun,
Who rideth upon the heavens, for thy help :
And in His excellency on the sky.
27. The eternal God is thy refuge :
And underneath are the everlasting arms :
He shall thrust out the enemy from before thee :
And shall say—Destroy them."

The Last Days. By H. L. HASTINGS.

THIS is one of a series of American Tracts on Prophecy. The following extract will shew our readers its excellence :—

"SEVENTH : *The Last Days were to witness an* INCREASE *of* KNOWLEDGE.

"While Satan was putting forth all his energies, and rallying all his forces for fierce and final conflict, there was to be a corresponding effort on the part of the Almighty to publish the last message of mercy to perishing men. The words of the prophets were to be '*closed up and* SEALED *till the* TIME OF THE END,' (Dan. xii. 9.) And the command was, '*But thou, O Daniel,* SHUT UP *the words, and* SEAL *the book even* TO THE TIME OF THE END : *many shall* RUN TO AND FRO, *and* KNOWLEDGE SHALL BE INCREASED,' (Dan. xii. 4.) '*This*

gospel of the KINGDOM *shall be preached in* ALL THE WORLD *for a* WITNESS *unto all nations; and* THEN *shall the* END COME,' (Matt. xxiv. 14.) And to-day is this Scripture fulfilled before your eyes. The visions and prophecies are unsealed. Many run to and fro, coursing in arrowy speed over earth and ocean, to preach the word of God. And knowledge is increased—knowledge of every kind. No art, no science, no pursuit, is unaffected by this increase. Survey the world *now*, and imagine it a century ago, and you cannot fail to observe the fulfilment of this prediction. The gospel has gone to every land and clime, and though rejected by the ungodly, yet it stands '*for a witness unto all nations*.' More than forty millions of Bibles, in near two hundred languages, have been issued by Bible Societies alone within the last half-century. And the missionary work, so recent, yet so extensive, assists to fulfil the word. And when this work is done, '*then shall the* END *come*'—not the millennium of glory, but the *end of the age* when the wicked shall be cast '*into a furnace of fire*,' and the righteous shall emerge from the long dark night of time and '*shine forth as the sun in the kingdom of their Father*,' (Matt. xiii. 40-43.)

"EIGHTH: *The true Church of God, though few and despised, were in the last days to be* EXPECTING *the coming of the Lord.*

"'*But* YE, *brethren, are* NOT IN DARKNESS, *that* THAT DAY *should overtake* YOU *as a thief*.' '*Ye are all the children of* LIGHT *and the children of the day: we are not of the night nor of darkness*.' They are to lift up their heads rejoicingly as their '*redemption draweth nigh*,' (Luke xxi. 28-31.) They are to *know* '*that the kingdom of God is nigh at hand*.' They are to be like virgins taking their lamps and going '*forth to meet the bridegroom*,' whose coming they were hourly expecting, (Matt. xxv. 1-13.) And has not that time arrived? Has not the angel flying in mid-heaven proclaimed in every land the thrilling message, '*Fear God and give glory to him, for the hour of his judgment is come?*' (Rev. xiv. 6-7.)

"NINTH: *The last days were to be days of bloody* STRIFE, DISTRESS, *and* CARNAGE *among the nations of the earth.*

"A glance at the prophetic record will shew this with indisputable clearness. The prophet Isaiah pronounces the *woe* of God upon '*the multitude of many people*,' that rush '*like the rushing of* MIGHTY WATERS.' '*The nations* SHALL RUSH, *but* GOD SHALL REBUKE THEM, *and they shall flee far off and shall become as the chaff of the mountain before the wind, and like a thistle-down before the* WHIRLWIND,' (Isa. xvii. 12-13.) '*For behold* THE LORD WILL COME *with* FIRE, *and with his chariots like a* WHIRLWIND, *to render his anger with fury and his* REBUKE *with flames of fire. For by* FIRE *and by* HIS SWORD *will the Lord plead with all flesh, and the slain of the Lord shall be* MANY,' (Isa. lxvi. 15, 16.) Jeremiah beholds the Almighty engaged in dread controversy with the nations—the evil goes from nation to nation, the whirlwind rises from the coasts of the earth. The wine-cup of fury is put to the lips of all the nations, and finally the '*slain of the Lord*' lie ungathered, unburied, and unmourned from one end of the earth to the other, (Jer. xxv. 26-33.) Ezekiel beholds the enemies of God rushing onward from 'the north quarters' '*like a storm*' to 'the mountains of Israel,' until at length amid a tempest of fire and brimstone they perish at the presence of God, and all the fowls are bidden to feast upon the carcasses, (Ezek. xxxviii. and xxxix.) Daniel traces the history of the world until 'the King of the North' goes forth to run a race of conquest and devastation, until, planting his royal tent in the Holy Mountain, he comes to a strange and awful end: Michael, the great prince, stands up—troubles come upon the world—the dead are raised, and God's people have deliverance and glory, (Dan. xi. 40-45, xii. 1, 2.) Joel and the other prophets point to the time when the nations, mad with rage, shall beat their ploughshares into swords and their pruning-hooks into spears, and come up to the valley of Jehoshaphat, there to be crushed in the

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awful wine-press of Jehovah's wrath, (Joel iii. 9–14.) The Saviour points us onward to a time when, amidst 'distress of nations with perplexity,' and the failing of hearts for fear, they shall see the Son of man appearing in the clouds of heaven, (Luke xxi. 25–27.) And the Revelator, after beholding the strange history of the world for many generations, sees at last the kings of the earth gathered together to make war against the King of kings, who is seen descending in glory from the skies, and who destroys them all, (Rev. xix.)

"And do we not stand to-day upon the verge of a tremendous crisis? Are not the nations preparing for the battle of the great day of God Almighty? Do we not hear the thunders that portend a coming storm? Do we not feel the throes that herald earth's last convulsion? And are we not in *the last days?* We have seen what their character is to be, and there is NO ROOM *for the* FABLE *of a* CONVERTED WORLD *this side of that* LAST DAY *when Christ shall raise His people and sit in judgment on the human race,* (John vi. 40, xii. 48.) No doubt a time of peace and glory is coming, but the Prince of Peace, the King of Glory must come to bring it. And who shall abide the day of His coming? Who shall stand when He appeareth?

"We stand to-day amid earth's concluding scenes. *The last days* are *the present days.* The grand drama approaches its conclusion. Deceptive demons gather the nations together,—the kings of the East shall soon come with hasty steps to Armageddon's plain,—plagues heavy and grievous are poured upon the nations,—the echoes of the sixth trumpet are dying away, and ere long the seventh trumpet will sound in wailing cadence its final WOE to the inhabitants of the earth. Shouts of praise shall then be heard in heaven, and curses and strife on earth; while 'voices, and thunderings, and lightnings, and a mighty earthquake' shall close the terrific scene. But beyond these voices and thunderings are those voices of still louder praise that the saints shall utter—beyond these lightnings, the glory of God shall enlighten the world, and beyond that earthquake is the 'kingdom that cannot be moved.'

"Reader, these are solemn considerations. The Judge is near—are you ready to meet Him? The Lord is at hand—can you shout for joy as He appears? Christian, are you *ready, all ready* to enter into the marriage-supper of the Lamb? I beseech you, be not deceived. Live pure and holy. Walk close with God. Strive to possess the mind that was in Christ Jesus, that you may be welcomed to His presence when He comes. Sinner, turn; for why will you *die?*"

Reasons for My Hope. By H. L. HASTINGS. Providence, R.I.

THERE are few millenarians in America, but here is one; and no one will read this volume without feeling that the author's vigorous words and clear arguments are well entitled to be listened to on both sides of the Atlantic. We give two specimens.

"This hope is my hope. I make no covenant with death or agreement with sheol. I have no love for death. Nevertheless if I must die, I die hopefully. If buried, 'my flesh shall rest in hope'—in hope of the resurrection of the dead.

"The night-shadow is not long—the morn will break in glory by and by. Our Redeemer liveth. He has burst the grave, vanquished death, and made known the path of life to those who follow him. He arose visibly, personally, and bodily. He is the first fruits, the pledge, the sample 'of them that slept.' He will come back and send his messengers to gather in his whole *harvest* in due time. He hath the keys of hades and of death, and shall unlock those dark abodes and reclaim his jewels which are hid in dust and

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darkness there. I shall behold him. Mine eyes shall see the King in his glory. His voice, sweeter than all melody and mightier than all other voices, shall break in upon the sleep of ages and charm the dull ear of death. His power shall rend the solid marbles and stir the slumbering myriads to conscious life and glorious immortality. The trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. Quick as the electric flash the long dormant life shall be rekindled in an immortal flame. This earth, groaning and travailing in pain, shall heave its last mighty throe, and from it shall break forth an immortal host, countless and glorious as the very stars of heaven. I shall see loved faces then. I shall hear loved voices then. I shall clasp friendly hands then. I shall gaze rapturously then into eyes which tears no more shall dim. I shall see Abraham and Isaac and Jacob in the kingdom of God. I shall behold martyrs and saints, apostles and confessors. Those that led me to the Lamb of God, that taught my lips to pray, that bathed me in the waters of a holy baptism, shall be there. I shall meet unnumbered brethren in the Lord, now unknown, then well known—now sorrowful, then always rejoicing. I shall meet those that have heard the word of Christ at my mouth, and whom in Christ Jesus I have begotten in the gospel. I trust that Christ's favour shall place me among the saved ones there, and they shall be 'my hope and joy and crown of rejoicing, in the presence of our Lord Jesus Christ at his coming.' Reader, shall I not meet *you* there, shining like an angel amid the radiant ranks of the redeemed? Oh, let us be there in the glorious resurrection morning.

"This is my hope. Those dear as life to me shall come to meet the Saviour in that day, and we shall be 'for ever with the Lord,' and for ever safe in His presence from all the ills of life or death, of earth or hell. Compared with such a prospect, how vain are worldly hopes! What are the rewards of earth compared with the glories of being 'recompensed at the resurrection of the just?' (Luke xiv. 14.) What are the joys of earth compared with the gushing raptures of that glorious hour? What are the friendships of earth compared with those associations 'where death and the tomb shall divide hearts no more?' Reader, have *you* the hope of all these joys? Is your trust in Him who is 'the RESURRECTION and the LIFE?' Then happy are you, for you are 'rejoicing in hope, patient in tribulation, instant in prayer.' Hold fast unto the end, and Christ shall give to you eternal life and raise you up 'at the last day.'"

"Such are the solemn warnings which have been uttered in the ears of the Church for years before the coming of these modern manifestations of Satanic cunning, and malice, and marvel. But such warnings were all unheeded by the ungodly and the deluded. They had no interest in prophecy, they had no faith in God's warnings, they knew nothing of the solemn admonitions of His servants, and in hosts they have taken hold of this vast and spreading delusion. It is progressing now as it perhaps never was before, and I doubt not we shall yet see manifestations of more marvellous power, and more terrible malignity, than any that have yet appeared. We have seen but the beginning, what shall the conclusion be?

"It is said to be making its mark among the great,—the great scoundrels I mean, who deluge the world with blood, and gain that glory which rises from hecatombs of slaughtered soldiers, and thousands of broken hearts. The advocates of spiritism, in spite of all its pretensions to philanthropy, boast, with no small measure of glorying, that the recent *wars* in Europe have been planned and carried on by *spirit direction*. This, I presume, may be true, for they have acted there as if the devil guided them in his own way. It has been said that Louis Napoleon, the man of *perjury* and *destiny*, has been under spirit guidance, and that Hume, the ablest spirit-medium in the world, is his friend, attendant, and counsellor—that a spirit, professing to be

that of Napoleon the Great, has been a 'familiar spirit' for his nephew during the campaign, and was guiding him onward to fulfil his destiny.

"Well, be it so! and let these worshippers of demons glory in this token of demoniac might! The humble Christian turns to the Word of God, and tracing his position in connexion with events even now transpiring, he reads, 'And I saw THREE UNCLEAN SPIRITS like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the SPIRITS OF DEVILS (*demons*) working miracles, *which* go forth unto the KINGS OF THE EARTH and of the WHOLE WORLD, to GATHER them to the BATTLE (*war, polemos*) of that GREAT DAY OF GOD ALMIGHTY. BEHOLD, I COME AS A THIEF. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' Such is God's own solemn warning to his Church. Just here, when evil spirits are accomplishing their last work among kings and nations, while Satan lurks as a controlling power behind the thrones of monarchs and rulers, urging them on to deadly strife; while wars and commotions are being concocted by evil spirits themselves,—just *here*, the Master says, 'See! I come as a thief. Blessed is he that watcheth!' Let me then be watching, that I may inherit that blessing, and be found of Christ, in peace, when He shall appear. And, while I watch and hope for the salvation of God, surely each new device of Satan, of which I am 'not ignorant,' each new 'wile of the devil' which I am called to withstand—each new shewing-forth of infernal wrath by him who 'knoweth that his time is short,' shall be to me a fresh *reason* for the hope that is in me, the hope that 'the God of peace shall bruise *Satan* under our feet *shortly*' and make His people share eternal victory through Jesus Christ our Lord, (Rev. xvi. 13, 14; Eph. vi. 2.; Rom. xvi. 20.)"

Extracts.

The Winter in Jerusalem (1861.)

"We had severe winter weather from the 21st of January till the 2d of February—rain, snow, and frost. The ice on the upper pool was strong enough to bear the weight of people, and my window was covered with the patterns which the frost makes, such as I used to see in Scotland. We have now (Feb. 15, 1861) pleasant sunshine, and sit with the doors and windows open. Still there is some snow on the ground. A short time ago, while workmen were digging for a foundation at the 'Ecce Homo,' they came on a large flat stone, which they raised, and there appeared a large stream of running water going in the direction of the temple. Some think that this is the water which Hezekiah stopped, and that it passes under the temple and goes down to the pool of the Virgin and Siloam. The 'Ecce Homo' ground belongs to the Sisters of Zion (Roman Catholic nuns.) They will allow us to visit it as soon as it is safe to do so."—*Extract from Private Letter.*

Explorations East of the Jordan.

GEOLOGY OF THE HAURAN.

"Craters, I always imagined to be the tops of mountains: my

astonishment was therefore great on finding them on a high plain. Within a short distance there were eighteen. When I began to ascertain the diameter of one, Gerbu said to me smilingly, 'If you want to measure each *Gefgefe* (crater) in our country, it will take you many weeks.' 'Is your country the infernal regions?' said I. 'Yes, indeed,' replied Gerbu, 'there was once a poet in our land who states in one of his Kasides that the Safa is a portion of hell, and the Ruhbe a part of Paradise.' After a few minutes I was standing on the edge of another crater, equally awful in appearance, and in this manner quietly examined eighteen. When we came to the twelfth, we found a round precipice, fifteen yards deep and ten yards wide, with steep walls, in whose crevices pigeons had nestled, (Jer. xlviii. 28.)

"On the edge of the eighteenth crater is the haunted *Snetaa*, the skeleton of a volcano covered with a red shiny substance. It is also *the Gibbet of the Safa*, (Masnaket es Safa,) on account of the iron ring on the inside, by which a former potentate is said to have hanged his criminals. I was not able, however, to discover it, and believe that it exists only in the imagination of the Arabs. The volcanoes of the Safa have nearly all a similar appearance in form and colour, which is light brown and violet. The high plateau is probably two hours and a half long, and on an average of half the width. On the north the Safa borders on the *Gele* country, and the small space between these two volcanic territories is called the *Key of the Gele* (Miftah el Gele.) The plateau on the east side is probably four hundred feet higher than the Safa, and its sloping sides appeared to me like a solidified black stream. On the west side the slopes seem peculiarly formed, and are called Tenije. This word signifies a territory overflowed by lava, containing numerous places like islands untouched by it called Kas. These Kas are from fifty to one hundred paces wide, and have a great variety of forms. In most cases they appear as streets, and extend sometimes over a quarter of an hour in length. In the Tenije are thousands of solitary volcanic elevations, from fifty to one hundred feet high, and with sunken tops, looking like gigantic structures of human origin. In the Kas the water accumulates in the winter season in pools, which in the spring abound with aromatic herbs. In the month of March the majority of the tribes of the Gejat, Staje, and El Hassan pitch their tents in these Kas. Once we stayed over night in such a Kas of the Tenije. I shall never forget the beautiful picture of a peaceful home, presented by the returning flocks of sheep, goats, and white camels, obedient to the well-known call of their shepherds.

"The Tenije is the fortress of the Gejat, Staje, El Hassan, Surafat, Atamat, and other tribes of the Eastern Hauran. The proverb of the Syrian people, 'that he has fled into the *War* of the Safa,' will now be better understood. It is not necessary to suppose that a fugitive should seek refuge in the Tenije. All the surrounding country, including the stone-fields of the Harra, are the protecting *War, i. e.*, the place of refuge. In chap. xxi. 13–17, the prophet Isaiah announces to the wandering tribes of Kedar that they also will be visited by the

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sword. On the Burden upon Arabia he speaks thus:—'Ye will seek refuge in the ya'ar (War) of Arabia,' that is, 'The desert, or open steppe, will afford you no protection, so that you must hide yourselves in the War.' This explanation will be disputed, nevertheless it is correct. The word War in Hebrew is pronounced Ya'ar, and has evidently two distinct significations. First, it means *honey-comb*, deriving that signification probably from the porous construction of the lava, which constitutes the geological formation of that country. Secondly, in the Lexica also we find that it means 'forest.' Should the word in the aforesaid scriptural quotation have the last interpretation, viz., 'forest,' then the tribes of Kedar were to fly from the steppes or desert into the forest, which would look more like a promise than a threat.

"In the forest the Bedouin finds shade and pasture and fuel for his hospitable home. He does not want more. The shade of a tree is the sweetest dream of a Bedouin, because the desert is without trees.

"Lohf (or Lohof) is the name given to the external edge of the lava around a volcana. The black waves covering one another, formed a wall of eight, sometimes twelve and fifteen yards in height. Thus the Safa possesses a sharply-defined Lohf, likewise the Gele and all the portions bordering on it. The highest Lohf is that of the Tenije. In some cases it is over twenty yards high.

"On my journey to Nemara, which is six hours distant from Rubhe, I obtained the first view of the *Harra*.

"It is an undulating plain, covered with volcanic stones, extending over about half the space of this volcanic region, and surrounds the lava plateaus on the south and on the east. If the stone floor of the Harra is of volcanic origin, it will be necessary to make a closer examination. Besides the Safa, only the *Gurab*, the *Karin*, and the *Um el Idn* in the east, and the *Sudej* and *Dab* in the south, seem to be of any importance. The greatest activity seems to have been displayed by the Sudej, and it must be highly interesting for the student of nature to behold these chimneys, which served to cover a space of many hundred square miles with stones. It is a singular fact that the stone-fields in the Harra are of a great variety. Some stones are of a bright glossy lustre, some are brown, others of a porous character; some are already in a state of dissolution; others, however, are covered with a sort of volcanic enamel, by which they have been preserved for thousands of years. Geologists will undoubtedly give their reasons for such phenomena; but let me state that I have found on my journey from Tenije to Rigm el Mara stones of various sizes arranged into fields of forty to eighty paces in diameter, and never have I found one stone upon another, although they were closely packed. This circumstance was also observed by my companions. I dismounted several times for the purpose of examining the ground under the stones, thinking that there were more of them. But this was not the case, and the stones were only on the surface. Now and then are to be found, but rarely, places free from stones, called likewise *Ka*. These have nothing in common with the Tenije except the name.

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"This volcanic region is rich in peculiar formations. In the summer season the heat is so great that the black stones burst with a loud report. The Harra never was cultivated, and perhaps never will be, on account of the scorching heat. With the single exception of the Roman colony of *Nemara*, the whole Harra has no trace of previously being inhabited. In Jer. xvii. 5, 6, it is said, 'Then said the Lord, Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord, for he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched place (*Harerim*) in the wilderness, in a salt land and not inhabited.' *Harerim* appears to be the Hebrew word for Harra, as the meaning of the whole verse seems to indicate. I should like to ask the attention of Biblical students to this circumstance. The plural form has nothing remarkable, as the Harra is divided by water-sheds into several parts."—*The Narrative of Dr Johann Gottfried Wetzstein's Journey into Trachonitis and the Hauran, translated by E. R. Straznicky from the Berlin Zeitschrift fur Allgemeins Erdkunde,* 1859, *for N. Y. Observer.*

Antiquarian Discovery.

"M. Chevolson, a German savant, after many years' study among Arabic manuscripts in the libraries of Europe, has proved to the satisfaction of the greatest scholars of the present day—as Ewald, Renan, Mevers, Bunsen, &c.—that in the early part of the tenth century actual remains of early Babylonish literature existed among secluded tribes of Chaldeans, near the delta of the Tigris and Euphrates; that an Arab of Babylonian descent, known to us historically from authentic sources, devoted himself to the preservation of this precious literature by translating it into Arabic, from patriotic motives, and that these translations still exist, and are, in the main, a faithful representation of Babylonian or (as they are called in the books themselves) *Nabatæan* originals, transmitted from a period of unknown antiquity, long previous to the era of Nebuchadnezzar, when Babylon was in its earliest glory, the chief city of the earth, and the resort of all the known nations of the world. The treatises exhumed by M. Chevolson are three—on Nabatæan Agriculture, written by the Kuthami, a Chaldean residing at Babylon, and occupying about one thousand pages of folio MS.; 'The Book of Poisons,' by a physician named Jarluka; and fragments from a work entitled 'The Book of the Mysteries of the Sun and Moon,' a later compilation from Chaldean authorities. In the April number of the *Christian Remembrancer* there is an article on this subject of the deepest interest, and apparently written by a person familiar with the East, and by the first Semetic scholar of the time, M. Renan; in the last number of the *Revue Germanique*, there is another paper. He says it is impossible to deny the existence of a Babylonian literature, and that the effect is, 'as though another Nineveh had been disinterred, or Babylon itself had cast off the accumulated deposits of ages, and risen from its ashes to claim its place in the history of the world.'"

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The Sinai Manuscript.

It was not "found in a convent at Cairo." It has lain, and probably will lie for ages, in the Greek Convent of "Mount Sinai."

It was, of course, a matter of great interest that the contents should be given to the world.

The Emperor of Russia is *the* great protector of the Greek Church. Although having not the least authority in the matter, yet, at his recommendation, the Mount Sinai Convent consented that the book should be copied by Tischendorf.

For this purpose, it has been, for once, let go from the walls of the monastery. It was sent across the Desert, and delivered at the Greek Convent in Cairo. In that city Professor Tischendorf has been allowed to copy it.

The whole book has not been entrusted to him at once. The sheets have been started from their ancient fastenings, and only a few leaves are given out together. For these, at each time, a full receipt, in Greek, is given, and deposited in the book.

The manuscript is written in Greek Capital letters. In size, it is about equal to "Webster's Unabridged," but somewhat longer, being about in the proportions of a foolscap sheet. The parchment is *considerably browned inward from the edges.* The letters are plain, but not so the division into words. I opened to a place in Revelation, and found no difficulty in reading *slowly*, though I am not familiar with manuscripts of the kind.

While drinking coffee with the Superior, I asked if the book would be sold. No. The convent was in no need of money. It was in Cairo only at the request of the Czar, and would be returned when copied.

Other biblical manuscripts of an uncertain age were shewn me.—*American Traveller.*

Remarkable Literary Discovery.

A very interesting antiquarian discovery has lately been made public. Gibbon had long ago, in his great work, pointed out as "the most authentic of relics," the bronze serpent on which was placed the golden tripod, made by the Greeks from the spoils of Xerxes, and dedicated to the temple of Apollo, at Delphi, as related by Herodotus, after the battle of Platea. This was carried to his new capital by the Emperor Constantine; and though mutilated by the iconoclastic zeal of the conqueror Mohammed II., it still remains erect in the Hippodrome at Constantinople. As it was difficult to reconcile the present appearance of the monument with the descriptions of ancient authors, some doubts have been thrown on its authenticity; but during the recent occupation of Constantinople by the allied powers in the Crimean war, excavations were made, and the serpent pedestal laid bare to its base, where, by the application of chemical solvents, the original Helenic inscription, recording the names of the Greek States which had fought against the Persians, was recovered. It is in the most Archaic form of Greek

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writing, well and deeply cut, and written in the boustrophedon manner, in which the lines are read alternately from right to left. The reappearance of a record actually seen and opened by the father of history, and many centuries later by Pausanias, which has been lost to the world ever since, is a remarkable link in the chain of discoveries which have of late gone so strongly to rehabilitate the credit of Herodotus as our main reliance in the history of the ancient world.

The Plagues.

EGYPTIAN PLAGUES. *In Embryo.*	APOCALYPTIC PLAGUES. *In Full Development.*
1. The Serpent and the Blood. “And there was blood throughout all the land of Egypt.”—Exod. vii. 21.	1. The Blood-Red Dragon. Bloody eras of the world.
2. “Aaron stretched forth his hand over the waters of Egypt, and frogs came up, and covered the land of Egypt.”—Exod. viii. 6.	2. The woman that sitteth upon many waters pollutes them with her spawn, whence unclean spirits like frogs arise and cover the land.
3. “The dust of the earth became lice in man and beast, throughout the land of Egypt.”—Exod. viii. 17. No exemption specified in favour of Israel from these plagues.	3. The dust and scum of the earth, like unclean vermin, crawl throughout the land. No exemption specified in favour of the Church from these plagues.
4. “Swarms of flies,” or, as in margin, a mixture of noisome beasts; “the land was corrupted.”—Exod. viii. 21-24. Israel exempt.	4. A noisome and corrupting sore fell on men. Church exempt.
5. “Grievous murrain,” and “all the cattle of Egypt died.”—Exod. ix. 9.	5. “Every living soul died in the sea.”
6. “Ashes from the furnace sprinkled towards heaven” became “a boil breaking forth upon man and beast.”—Exod. ix. 10.	6. “Fire from the altar is cast unto the earth, and immediately the plagues break out. The people became wormwood, and died of the bitterness.”
7. “I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people.” “I will smite thee with pestilence, and thou shalt be cut off from the earth.” And “the Lord sent thunder and hail, and the fire ran along the ground.”—Exod. ix. 14, 23. Thus was the sun or monarch of Egypt darkened, and his people scorched with fire.	7. All the Apocalyptic plagues here unite and deepen in intensity. “The sun was darkened, and the day shone not. And power was given to scorch men with fire; and men were scorched with great heat.”
8. “Behold, to-morrow I will bring locusts into thy coasts, and they shall cover the face of the earth, that one cannot be able to see the earth.”—Exod. x. 3-19.	8. “And there arose a smoke out of the pit as the smoke of a great furnace, and the sun and air were darkened.” “And there came out of the smoke locusts upon the earth.” His kingdom was full of darkness.
“The locusts were cast into the Red Sea,” that is, were engulfed.	The locusts are engulfed.

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9. "There was a thick darkness in all the land of Egypt three days."—Exod. x. 21-29.

9. "The day of the Lamb's wrath," called by all the prophets a day of darkness, when "all faces shall gather blackness." "For the day of the Lord cometh; for it is nigh at hand: a day of darkness and of gloominess, a day of clouds and of thick darkness."—Joel ii. 2. "The day of the Lord is darkness. Shall not the day of the Lord be darkness and not light, even very dark?"—Amos v. 18, 20.

"But all the children of Israel had light in their dwellings."

"And there was the hiding-place of his power." "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "Then look ye up, for your redemption draweth nigh."

10. "Yet will I bring one plague more upon Pharaoh, and upon Egypt, afterwards he will let you go hence." "And all the first-born in the land shall die."—Exod. xi. 1, xii. 30.

First enemy of the Church engulfed in the abyss.

10. "It is done." "The kingdoms of this world are become our Lord's. And the time is come to destroy all them that destroy the earth."

Last enemy of the Church engulfed in the abyss.

Now, here is a more striking identity between type and antitype than is usually found in Scripture. For instance, Eve flowing from the first Adam's wounded side, is not so obvious a type of the Church flowing from the wounded side of the second Adam; or Ruth, of the Gentile Church; or Boaz, Samson, and many others, of our Lord; or the building of Solomon's temple, of that temple made without hands, eternal in the heavens. In type and antitype, we must not look for perfect resemblance; the great apostle tells us not to expect this. The nature of prophecy, which is ever culminating, expanding, and amplifying, forbids us to expect it. The plagues of Egypt are but the Apocalypse in miniature.

But to continue, for the parities have not ceased:—

The three first plagues in Egypt differ in some measure from the remaining seven. Israel is not said to be exempted from the former; they are general, and are grouped together.

The three first plagues of Revelation differ materially from the remaining seven; the Church is not exempt from the former; they are general, *sui generis*, and are grouped together.

In the remaining seven Egyptian plagues the exemption of Israel is either specified or implied; they fall, in fact, on the enemies of Israel.

The remaining seven Apocalyptic plagues are confined to the enemies of the Church—the children of God being sealed that they may not be hurt by them.

There is in Egypt a triple imitation of the Spirit of Truth by the Spirit of Error.

There is in Revelation, as above arranged, a triple imitation of the Spirit of Truth by the Spirit of Error.

This triple imitation opens the strife in Egypt.

This triple imitation opens the war in Revelation.

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In this opening portion of the war, Israel is involved and suffers.	In this opening portion of the war, the Church is involved and suffers.
In Egypt, after the three first acts of evil, or its triple imitation, follows a short respite or rest.—Exod. viii. 15.	In the Apocalypse, after the three first acts of evil, or its triple imitation, follows a rest of half an hour.—Apo. vii. and viii.
Judgments are stayed.	Judgments are stayed.
In Egypt, the magicians, by imitation, bring the plagues, but cannot remove them.	In the Apocalypse, the false trinity bring the plagues, but have not power to remove them.
The first plague in Egypt is turning the river, the great false god, (for the Nile is identical with Osiris and the highest god,) to blood red.	The first plague in the Apocalypse is the false god, the great red dragon, and this prophetic stream in the chart is blood red: depicted by the blood-red war-horse.
In Egypt, the blood or first plague is the colour of this great false god.	In the Apocalypse, likewise, blood is the first plague, and the colour of the great false god, the red dragon: a murderer from the beginning, with his fit emblem the great sword.
The second plague in Egypt (the frogs) come up from the waters.	The second plague in Revelation (the first beast) rises up out of the waters.
The third plague in Egypt is from the earth.	Third plague in Revelation (the second beast or false prophet) is from earth.
In the war in Egypt we see—	In the Apocalyptic war we have the same parties arrayed one against the other—
The leader (Moses,) The children of Israel, The prophet Aaron, contending with The adversary, His children, and False prophet or magicians.	The leader, His children, His prophets, contending with The adversary, His children, The false prophet.

Here, then, we have a further parity between the war in Egypt and Revelation,—three on the side of Truth against three on the side of Error.

In Exodus, God inspired and directed His servants against the adversary; so precisely is it in the Apocalypse. We have on either side a visible agency directed by an invisible :—

The end and aim of the war in Egypt is to lead the Church triumphantly out of bondage into Canaan, the Holy Land.	The end and aim of the war in the Apocalypse, depicted in the seals, is to lead the Church, conquering and to conquer, out of bondage into the heavenly Canaan.

It is not altogether unworthy of remark, that the great and leading foe of the true Israel in the Apocalypse is the great dragon; while Pharaoh, king of Egypt, the ancient foe of Israel, is also called the "Great Dragon," (Ezek. xxix. 3.)

Also, that while God's witnesses in Egypt have power to smite the earth with all plagues, and to turn water into blood, so precisely have the Apocalyptic witnesses, (Apoc. xi.)

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In short, the typical parity is complete alike in the aggregate and in detail—in the most compendious outline and in the minutest letter.

When we adjust the several pieces of a wooden map, we know by the fact of all fitting and agreeing that the arrangement is correct. In like manner, on the principle of interpretation of the seals, and the arrangement of Revelation now given, all its parts fit in and agree with details of the Pentateuch. This agreement, we repeat, was neither forced nor aimed at in the arrangement; it was simply found to exist, naturally and perfectly, long after the arrangement was made.

It is certainly remarkable that the three sevens, or twenty-one, of Revelation should resolve themselves into ten; it is equally remarkable that these ten should exactly tally in substance, order, and succession with the ten of Exodus; and it is still more remarkable that the ten plagues of Exodus and the ten of Revelation should alike commence with a triple imitation. Nor is it the least remarkable fact, in this striking series of parities, that this triple imitation should, alike in the one case and in the other, consist of a triple mimickry of Truth by the Spirit of Error.

Here, then, we have, in the earliest and latest books of Holy Writ, ten agreeing with ten; three with three; and seven with seven: not *en masse*, but severally,—not forcedly, but naturally, and without effort,—not dimly, imperfectly, and fitfully, but in substance, in character, in order, in letter, and in spirit.—*Tytler on the Apocalypse.*

The Newly-Discovered MS. of the Bible from Mount Sinai.

A letter from St Petersburg says—"When the German Christmas was approaching, Professor Tischendorf left here for Saxony, but assured the Minister of Popular Enlightenment, of Public Instruction as he would be called in the West, that he would return in a few months. The greater the sensation he excited here, both at court and in other circles, by his Oriental collection, the greater was the jealousy and cabal he encountered from some other quarters. His Sinaitic MS. of the Bible, for instance, was made the object of a literary attack, particularly when it transpired that the Imperial Government was in treaty for its purchase, and that photography was about to be employed for producing a facsimile. One academician, in concert with others, published in the (academical) *Gazette* of this city an article tending to impeach its age and value. The article was destitute of all palæographical acumen, and of all pretensions to textual criticism. It contained merely vague insinuations, but sufficed, on account of the organ in which it appeared, to render many sceptical, as it was desired. Tischendorf has now replied to this academical article, in which he proves that the Sinaitic MS. cannot be younger than the early part of the fourth century, and his arguments are so convincing that the hostile critic himself now writes—'It was by no means my intention to throw doubts on the statement of M. Tischendorf respecting the antiquity of the Biblical MS. of Mount Sinai.' Tischendorf himself

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reasserts that 'in what concerns the Bible of Sinai, I place it beyond a doubt in the first half of the fourth century.' It must therefore be the oldest now extant in the world. The Vatican MS. can only compete with it as to the century, perhaps; but the latter is deficient in textual completeness, seeing that it wants five whole books of the New Testament alone, and altogether one-sixth of the entire Bible. After giving his various arguments and reasons, with numerous quotations from the fathers in support of them, the learned professor goes on to say that in his own seventh edition of the New Testament the text he has used is confirmed in several thousand passages by the Sinai MS. most carefully read through and copied by himself. Finally, having already published for the Christian world ten folio volumes, with biblical documents a thousand years old, he claims the fullest confidence from the public in the arrangements to be made for the publication of this MS., expressing his conviction not only that the original, many centuries hence, will still be regarded in this capital of the North as a Christian national treasure, but also that the *editio princeps* of it will be received as a worthy monument of imperial munificence by all among whom Christian knowledge obtains."

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—Would you allow me to suggest a solution of the difficulty in 1 Chron. vii. 20–24?

In the number of your Journal for this month, the writer of the article "Readings in First Chronicles" seems to favour the opinion, that the tribe of Ephraim made a settlement in the land of Canaan before the days of Moses.

"It is thought," he says, "that these younger sons of Ephraim had entered Palestine with their flocks, and had been feeding them on the high grounds not far from Gath, and there had assailed the men of Gath, perhaps thinking, (as *Moses* once did too early,) that God would of course give the people into their hands, since this land was theirs by promise. (See Kurtz on the Old Covenant, ii. 178.) It appears to have been an attempt somewhat similar in its character to that attempt of the men of Judah hinted at in chap. ii. 24 and iv. 22."—(Pp. 82, 83.)

As the writer refers to Kurtz, let us quote a sentence from Clark's translation. "In 1 Chron. vii. 21, there are almost as many enigmas as words. The preceding verse contains a genealogy of Ephraim, carried down to the seventh generation. 'The sons of Ephraim are *Shuthelah* and his son, Bered and his son, Tahath and his son, Eladah and his son, Zabad and his son, Shuthelah, and *Ezer*, and *Elead*.' Then follows in ver. 21, 'And the men of Gath who were born in the land slew them, for they had gone down to take their

cattle.' Ver. 22, 'And their father Ephraim mourned for them many days, and his brethren came to comfort him.' Ver. 23, 'And he went in to his wife, and she conceived, and bare a son, and called his name Beriah, for it went evil with his house.' Ver. 24, 'And his daughter Sherah built lower and upper Beth-horon and Uzzen-sherah.' The first thing that is doubtful is the period here referred to. Ewald places it before the migration into Egypt." —(Kurtz, pp. 178, Clark's Translation.) To my mind, the solution seems to be this: *Shuthelah* is Ephraim's first-born, and his genealogy is given down to the sixth generation, ending with a descendant of the same name *Shuthelah*. The reading of the book shews that Ezer and Elead are sons of Ephraim, not of the last Shuthelah, and are the two sons killed by the Philistines or men of Gath (אַנְשֵׁי גַת), and for whom Ephraim mourned. The genealogy closes with (וְשׁוּתֶלַח בְּנוֹ וְעֵזֶר וְאֶלְעָד), or rather it closes with "*and Shuthelah his son.*" Ezer and Elead being a resuming of (בְּנֵי אֶפְרַיִם) the sons of Ephraim in the 20th verse; that is, the sons of Ephraim, *Shuthelah*, *Ezer*, and *Elead*. But Ezer and Elead being slain by the men of Gath when they went down to take their cattle, the incident is related how Ephraim mourned for his sons; begat another son, and, in view of the melancholy event, calls his name Beriah (בְּרִיעָה), *Unfortunate; literally, in misfortune.* Having, therefore, narrated this incident, the writer of Chronicles now returns to the genealogy of Shuthelah, Ephraim's first-born, ver. 24, therefore (ובתו שארה), and his daughter Sherah should link on to ver. 21, "*and Shuthelah his son.*" Thus, omit the incident, and continue the genealogy from ver. 21, "*And Zabad his son, and Shuthelah his son, and his daughter Sherah, who built Beth-horon, the lower and upper.*"

The building of Beth-horon would thus fall in the eighth generation from Ephraim, the ninth from Joseph, or in the time of the possession of the land. —I am, yours truly, A. W. H.

"*"Επεσεν, ἔπεσε Βαβυλὼν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλεία νεπὶ τῶν βασιλέων τῆς γῆς·*"—Rev. xviii. 2, xvii. 18.

וְהָיְתָה בָבֶל צְבִי מַמְלָכוֹת תִּפְאֶרֶת גְּאוֹן כַּשְׂדִּים כְּמַהְפֵּכַת אֱלֹהִים
אֶת־סְדִים וְאֶת־עֲמֹרָה—Isa. xiii. 19.

BABYLON OF THE REVELATION.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—In considering the description and fate of the great Gentile city, whose latter-day grandeur and final doom is so graphically set forth by the apostle John, it will be necessary to commence by taking a retrospect over past ages, from the time when Babylon is first mentioned as a city, up to the period of her final destruction. The first notice we have of Babylon is Gen. x. 10, where we learn it was founded by Nimrod, the grandson of Ham, one who, whether we look at his descent, or view him as the first possessor of worldly power, affords no great promise that a city established by him would entail blessing on the earth. The next notice we find of Babylon is in the following chapter, where the land of Shinar is described as the place where men, disobeying the commands of God to spread themselves over the earth, built a tower, as a point of centralisation, to make themselves a name; and

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where God frustrated their purpose by confounding their language. Here commenced that antagonism to the Divine will, which forms the most prominent characteristic of Babylon. As this was the origin of a plurality of languages, a short digression may here be allowed, to consider what was probably the primitive language; and the careful reader of Scripture will readily draw the conclusion, that the Hebrew of the Old Testament is very slightly modified from the original language taught Adam by God himself: and this is the opinion of many learned men. Parkhurst says, "It appears evident, from the *Mosaic* account of the original formation of man, that *language was the immediate gift of God to Adam*, or that God himself either taught our first parent to speak, or, which comes to the same thing, inspired him with language. And the language thus communicated to the first man was, notwithstanding the objections of ancient and modern cavillers, no other (I mean as to the main and structure of it) than that *Hebrew* in which Moses wrote. And the names of Adam, Eve, Cain, Abel, Seth, Noah, &c., with their etymological reasons, are as truly Hebrew as those of Peleg, Abraham, Sarah, Isaac, Jacob, Levi, Moses, Joshua, or even as David, Solomon, Isaiah, and Malachi."

We have the infallible guide of Scripture to bring us from the creation down to the time of the building of the tower of Babel, in the plain of Shinar, at which time we are told, in the volume of inspiration, that "the whole earth was of one language and of one speech,"—when, as a punishment for the attempt to erect an edifice, which should make them a name, and cause the place they had chosen to become the centre of attraction for the whole human race, utterly independent of, and at variance with, the will of God, He was pleased to confound the language of the rebels, and thus render their attempt abortive, causing the building to cease, and scattering the builders over the face of the globe. Whether all the inhabitants of Chaldea were concerned in this rebellion against God or not, either as aiding in the work or sanctioning the labours of those actually so engaged, is not declared; but the probability is, that, in those days, even as at other periods, there was a small remnant in the land who neither shared in the transgression nor participated in the judgment. As Abraham was called by God out of Ur of the Chaldees, his native place, it is conclusive that those who remained in the land of Chaldea continued to speak the original language, and thus it was transmitted to the Israelites by their great progenitor. It has been suggested, that, when the people of Israel were in Egypt, their language was mingled with that of the Egyptians, but this was not probable, seeing they lived as a separate people in the land of Goshen; while their occupation as shepherds rendered them peculiarly offensive to the Egyptians, to whom every shepherd was an abomination. When the Israelites came out of Egypt, God inspired Moses to write the Pentateuch; and here we have the universally acknowledged standard of the Hebrew language, which was continued in all the inspired writings up to the time of the Babylonish captivity. By writing the decalogue on two tables of stone, God seems to have stamped His sanction on the Hebrew as the primitive language.

To revert to our subject, there is no doubt that the erection of the tower of Babel was the commencement of that great antagonistic scheme of Satan, working by human pride, which will not cease until he is bound, at the advent of the Lord Jesus to take unto Himself His kingdom, and reign over the whole earth. Satan probably knew that God had chosen Jerusalem to put His name there, and wished to establish a place in opposition, where he should be worshipped under various forms of idolatry. But at this time God rendered void the attempt, which then ceased for a period. The next mention we have of Babylon, with the exception of the mere notice in Joshua of the garment of *Shinar*, which contributed to lead Achan into sin, and which marks the place of its manufacture as being still the abode of worldly mag-

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nificence, is when the king of Babylon sent ambassadors to congratulate Hezekiah, king of Judah, on his recovery; at which time the prophet Isaiah predicted, that all the treasures exhibited in vain glory to the Chaldeans should be carried away to Babylon. The Scripture history of the Jewish captivity, including the power and pomp of Nebuchadnezzar, when the Lord gave him a kingdom and dominion, is too well known to need recapitulation. But we will just notice it as the commencement of the times of the Gentiles. When Babylon was taken by Cyrus, the empire passed to the Medes and Persians, and this closes the Scripture history of the ancient Chaldean city. In the Apocalypse, we have another view of Babylon, exhibiting many points of resemblance to the former city, but existing at a totally different period. Rev. xviii. speaks of a magnificent mercantile city, enriching not only merchants and shipowners, but also the kings of the earth, ruling over many nations, whose king, the beast,—a name applied by the Holy Spirit to kings and kingdoms possessing dominion apart from God,—has power over the whole Roman empire; whose kings obey his will so far as to bring their hosts to Jerusalem, to blot out the Jewish people, where they are met with destruction from the Lord. Previous to this catastrophe, all the nations of the empire and their kings will be so beguiled as to worship this king of Babylon and his image, set up in the temple of God at Jerusalem for that purpose. What are we to infer hence? Why, that the city of Babylon will have again arisen into great prosperity previous to the coming of the Lord. And do we not perceive, that, when the Jews were fully established in Jerusalem, then Babylon gradually rose into importance? At length, as a punishment for the sins of His people, God permitted Jerusalem to be destroyed, and the inhabitants carried into captivity by the Chaldeans. There is another remarkable feature in the history of this city, which is, that, when Jerusalem was destroyed by the Romans, and the Jews ceased to be a nation, Babylon gradually dwindled away; yet certainly not with that sudden destruction foretold by the Old Testament prophets, and described in the Revelation. As ancient Babylon passed away when the Jews lost their national existence, so whenever they obtain dominion in Palestine, we may expect to see their great antagonist, Babylon, again appear; and thus will the prophecies relating to her be fulfilled. If we carefully read the passages in Scripture relating to Babylon, we can easily distinguish those which have a future application. The prophet Isaiah, chap. xiii., describes the sudden destruction, just as John in the Apocalypse, in one hour. The site of the city is to become like Sodom and Gomorrah, which has never been the case yet Then it is connected with the period of permanent blessing to Israel, which is quite sufficient to prove that the time is future. Jeremiah li. 31, speaks of messengers running from post to post to tell the king of Babylon of the capture of his city. We can understand this, because the king is at this time with his assembled hosts on the mountains of Israel. I would advise every searcher of Scripture to consider—Does a passage refer to the latter day? Is permanent blessing to the Jews intimately connected therewith? Is the restoration of Israel and Judah spoken of as immediately following the smiting of Babylon? By examining Scripture in this manner, it is surprising how much we find future, which we had been led to consider fulfilled; and how many passages to which a partial fulfilment may be attributed, and yet demanding for their completion a future application. In this manner we are convinced that Babylon, as described in the Apocalypse, and the Chaldean city of the latter day mentioned in the Old Testament, are identical. Although the judgment of God has fallen on Babylon, yet it has not been in the form of that sudden destruction foretold in Scripture. The site of Babylon may only be partially cultivated, but it is far from exhibiting the utter desolation and entire absence of inhabitants predicted. No doubt Babylon will again arise with a splendour, magnificence, and importance never yet

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obtained; and then, as the capital of Antichrist's empire, will be suddenly destroyed, and become as Sodom and Gomorrah, to remain a monument of God's righteous judgment on the pride and rebellion of man during the millennial reign of blessing. May the Holy Spirit lead all the Lord's people to a more diligent and prayerful study of those prophecies which reveal the future purposes of God, and thus may our knowledge be increased and our faith strengthened!

Allow me to submit a few brief observations on the article, "The New Heavens and Earth," inserted in your last number, merely in proof that I do not accept the opinions of the author. The fanciful and indefinite mode of treating the word *sea* is opposed to all sound criticism, and has no sanction in Scripture. Give an infidel the same latitude, and he would explain away every doctrine of the Bible. The "*East Sea*" should be the *Dead Sea*, which is healed of its excessive saltness, and made productive, (Ezek. xlvii. 8-10.) We have no authority to suppose that any other sea will lose its present degree of saltness during the millennium, which does not now prevent it from abounding with fish. Rev. xxii. 1, speaks of the river of the water of life in the heavenly Jerusalem. Ezek. xlvii. 1, 12, Joel iii. 18, and Zech. xiv. 8, speak of the waters proceeding from the earthly sanctuary and city during the millennium. Ezek. xlviii. 10, 15, proves that the sanctuary is separate from the city, but as the sites of both are adjoining, no difficulty arises here, since the waters issuing from the one may flow through the other. As the new Jerusalem is 12,000 furlongs square, it is no unfair conclusion to suppose that what is said of the city applies to the new earth of which it forms so considerable a portion. I differ on the question of the tabernacle. Rev. xxi. 3, most grammarians will agree with our translators in supplying *is*. All linguists are aware that in sundry languages it is common to omit the verb *to be*, in the present sense, where it is required in English. The points I stated are only taken as collateral proofs, though merely as such they might be deemed conclusive. My real stand is on the passage from Rev. xx. 1 to xxi. 8; and I think no unprejudiced reader will fail to acknowledge that the new earth comes after the thousand years.

We learn from Scripture that there will be partial local judgments by fire at the Lord's coming, though not the universal conflagration. In Rev. xix. the fowls are called together to devour the flesh of the antichristian host. In Ezek. xxxix. 11, 12, it is stated that the Jewish nation are seven months clearing the land from the remains of Gog's host. Now, it is worthy of observation that a fire which would consume the elements themselves would neither leave birds to eat nor carcases to be eaten.—I am, Sir, yours truly,

15 Hugh St., Pimlico, S.W. ARTHUR HALL.
26th July 1860.

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Poetry.

THE GRAVES OF OCEAN.

"The sea gave up the dead which were in it."—REV. xx. 13.

DEEP down beneath the unresting surge
There is a peaceful tomb;
Storm raves above, calm reigns below;
Safe, safe, from ocean's wreck and woe;
Safe from its tide's unsleeping flow,
The weary find a home.

Calm shelter from Time's vexing winds;
Sure anchorage at last!
The blinding sea-drift blinds not here;
No breaker's boom the sleepers fear,
No angry typhoon hovers near—
Their latest storm is past.

Done now with peril and with toil,
They sleep the blessed sleep.
The last wild hurricane is o'er;
All silent now life's thunder-roar,
All quiet now the wreck-strewn shore;—
'Tis *we*, not *they*, who weep.

Who dies in Christ the Lord dies well,
Though on the lonely main;
As soft the pillow of the deep,
As tranquil the uncurtain'd sleep
As on the couch where fond ones weep;—
And they shall rise again.

Not safer on the sea of glass
Before the throne of God!
As sacred is that ocean-cave,
Where weeds instead of myrtles wave;
As near to God that unknown grave,
As the dear churchyard's sod.

O'er the loved clay God sets His watch,
The angels guard it well,
Till summon'd by the trumpet loud,
Like star emerging from the cloud,
Or blossom from its sheltering shroud,
It leaves its ocean-cell.

The sea shall give them back, though death
The well-known form destroy;
Nor rock, nor sand, nor foam can chain,
Nor mortal prison-house retain,
Each atom shall awake again,
And rise with song and joy.

The cold sea's coldest, hardest depths
Shall hear the trump of God.
Death's reign on sea and land is o'er,
God's treasured dust he must restore,
God's buried gems he holds no more,
Beneath or wave or clod.

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When the cold billow cover'd them,
No solemn prayer was said;
Yet not the less their crown shall be
In the great morn of victory,
When, from their mortal fetters free,
They leave their peaceful bed.

What though to speak the words of love
No dear ones then could come.
Without a name upon their bier,
A brother's or a sister's tear,
Their heaven will be as bright and near
As from their boyhood's home.

Star of the promised morning, rise!
Star of the throbbing wave,
Ascend! and o'er the sable brine
With resurrection-splendour shine;
Burst through the clouds with beams divine,
Mighty to shine and save!

O Morning Star! O risen Lord!
Destroyer of the tomb!
Star of the living and the dead,
Lift up at length Thy long-veil'd head,
O'er land and sea Thy glories shed;—
Light of the morning, come!

Into each tomb Thy radiance pour,
Let life, not death, prevail.
Make haste, great Conqueror, make haste!
Call up the dead of ages past,
Gather Thy precious gems at last,
From ocean's deepest vale.

Speak, mighty Life, and wake the dead!
Like statue from the stone,
Like music from long broken strings,
Like gushings from deserted springs,
Like dew upon the dawn's soft wings,
Rouse each beloved one!

ERRATA IN LAST NUMBER.

Page 73, last line, *for* " ten tribes," *read* " ten toes."
Page 93, first line, *for* " Bibliothecae Sanctae," *read* " Bibliotheca Sancta.
Page 98, fourth line from foot, *omit* " by their."

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1861.

Art. I.—READINGS IN FIRST CHRONICLES.

Chap. VIII.

FULLER DETAILS CONCERNING THE TRIBE OF BENJAMIN, FROM WHOM CAME SAUL.

We read lately the following notice in an American newspaper, " A piece of coin *two thousand two hundred years old*, exhibited in the shop window of G. S. H., Essex Street, Salem, attracts large numbers of the curious." This is just human nature. For, " there is something imposing and affecting," says a late writer,* " in any object of very remote antiquity. Antiquarian tendencies are deeply seated in the nature of our mysterious humanity. All thoughtful minds regard with feelings of solemnity and reverence the memorials of bygone ages, the ruins of a monastery, or abbey, or a baronial castle. We think of the multitudes that once trod the deserted floor, and whose voices once echoed through the silent walls, and of the gray ruins become sublime through association with hoary antiquity. On the same principle, to a religious mind, how venerable an object is a copy of the Hebrew Scriptures! How wonderful that the language in which the patriarch Job expressed his resignation and poured forth his complainings, should, after the lapse of perhaps four thousand years, be still read, and understood, and enjoyed!" And then he speaks of the many who have devoted themselves to the study of these Scriptures, " toiling, rejoicing, sorrowing."

To us it ever seems true that these names in the book of Chronicles wear a venerable aspect. They are the gray ruins,

* The Hebrew Language; its History and Characteristics. By Henry Craik. 1860.

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or remains, of very ancient buildings. These far-back-stretching genealogies are sometimes like the deep-sunk foundation-stones of edifices that rose to sight and attracted the attention of many in their day. The present chapter especially may be considered such, inasmuch as it traces back *Saul's* genealogy to its first source, and for *Saul's* sake peculiarly gives us the list of patriarchal men in Benjamin's early days; besides that the returned settlers from the Babylonish captivity are provoked to emulation by what is recorded about those of Benjamin who were early citizens of Jerusalem.

Ver. 1.—"**Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third, Nohah the fourth, and Rapha the fifth.**"

We met with *Bela,* "The consumer, or destroyer," in chap. vii. 6; but his brother *Ashbel* was not noticed then, though his name occurs in Gen. xlii. 21. He founded a family, as we find in Num. xxvi. 38. His name is probably the same as *Esh-baal* in after-days, one of Saul's sons (ver. 33), "*A man who is lord,*" *q.d.*, אִישׁ בַּעַל

Aharah may signify something like "*Another brother,*" *q.d.*, אַחַר אָח, but why so called we can no more ascertain than we can the reason for giving, in old English days, such a name as, "William By-the-grace-of-God," or "Evangelist Houston," or "Sabbath Clark," or "Discipline," "Reformation," and the like, (See *Notes and Queries,* No. 252, 265.) We can easily conjecture the state of mind that dictated to the godly Puritan the name of "*Deliverance* Pennyhouse," and "Thankful," "Tranquil," or even "Faith," "Hope," "Grace," "Charity;" but it is not so easy fancying what led the father of that bishop of Carthage whose name was "*Quod-vult-Deus,*" to fix upon such a surname. We can enter into the feelings of the father who called his son "*Deo-gratias;*" but what was the thought in that parent's heart (was it the indifference of a chagrined mind, or was it the serenity of a soul fixed on the God of providence?) who called his son "*Careless?*" However, as the man of God who bore that last name used playfully to allude to it, and say, under dark clouds, "I will nevertheless be *careless* according to my name," so we may take up these old Hebrew words and use them playfully, when we cannot find out their primary application.

Nohah, "Rest" (a form of Noah), followed by *Rapha,* "Giant," seem to have got their names from their father Benjamin's thoughts running back to the times of the flood. The *Noah* of his family naturally reminded him of the "giants" that were in Noah's day (Gen. vi. 4); and it may be Benjamin in the land

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of Egypt was led to adopt these names in the bitterness of his spirit, when anticipating the long bondage and hoping for rest.

Besides these sons, we found Becher and Jediael in chap. vii. 6–11. Why they are omitted here we know not, except that they had been so fully spoken of there.

Ver. 3–5.—"And the sons of Bela were Addar, and Gera, and Abihud, and Abishua, and Naaman, and Ahoah, and Gera, and Shephuphan, and Huram."

In Gen. xlvi. 21, sons and grandsons are put together, so that but for this separate enumeration of them we should not have known that Gera and Naaman were grandchildren.* *Addar*, "Illustrious," *Gera*, "A sojourner," (from גֵּר, as *Uzza* from עֹז, but Gesenius, "a grain," or seed of the carob-tree, גֵּרָה), *Abihud*, "Father of glory," (in Greek, πατρόκλος), *Abishua*, "My father is rich," (see chap. vi. 4, 50), *Naaman*, "Pleasant," *Ahoah*, "Brotherly;" then another "*Gera;*" then *Shephuphan*, "Serpent-like," supposed to be the "*Shupham*" of Num. xxvi. 39; and last of all *Huram*, "Noble" or "Freeborn," supposed to be the same as *Ahiram* in Num. xxvi. 38.

The repetition of the name "Gera" strikes us as remarkable—two sons in the same house bearing the same name. We found a good many similar cases, chap. iii. 4. Indeed, in England it was at one time not at all unusual to do this, when the name was a favourite one. Thus (see *Notes and Queries*, No. 277 and 278), we find, in the same family, two *Thomases* and two *John's*, who are thus noticed in their father's will and testament: "I give to *Thomas*, to *young* John and *young* Thomas, my sons, and to William and *old John*, my sons." Now, in the case before us, "*Gera*" means "Sojourner," alluding to the Land of Egypt, or even if it mean "Grain," or "Gerah," that is, a despised, insignificant thing, we can understand how, in the circumstances of their case in Egypt, the name may have been repeated according as oppression seemed coming nearer and was felt sorer. On the other hand, there are gleams of bright hope in the other names: "Lustre," "Glory," "Riches," "Nobility," sparkle in the view of *Bela;* while the "*serpent*" indicates that he felt Israel's position in Egypt to be that of one who had enmity to the nation and needed to act wisely and softly.

The names "*Naaman*" and "*Huram*," or Hiram, were in after-days adopted by the surrounding Gentiles; for we find the captain of Syria bearing the one, and the king of Tyre

* It may be that in like manner (Gen. xlvi. 21), Ehi, Ard, Rosh, Muppim, and Shuppim, are grandchildren, all of them sons of *Jediael*. At least Shuppim was so, and Muppim is the same as *Huppim*, who also was Jediael's son.

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the other. *Ahoah* may be the ancestor of the "*Ahohite*," Dodo, in 2 Sam. xxiii. 9, though with equal probability we may suppose that there was a village of that name, deriving its origin from this son of Bela.

Ver. 6.—And these are the sons of Ehud.

In Judges iii. 15, we find the second Judge of Israel is "*Ehud* son of Gera." Is this he? It may be the same, if especially we understand that "son" is "*descendant*." *Ehud*, then, is a descendant, perhaps grandchild, of one or other of the *Geras* mentioned above. As for this abrupt way of introducing to our notice a man who was son of the preceding, see chap. iv. 8.

Ver. 6, 7.—"These are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath: and (ו *namely*,) Naaman, and Ahiah, and Gera, he removed them, and begat Uzza and Ahihud."

Ehud's sons who became "*heads of the fathers of the inhabitants of Geba*," were "*Naaman, Ahiah, and Gera*," called after their ancestors, ver. 3, 4. They joined with their father Ehud in removing the Gebaites (whose chiefs they had become) to *Manahath*, a pleasant territory in Judah (see chap. ii. 32), one half of it only being then occupied. The genealogist then resumes to this effect—He, having completed this removal along with the sons already named, soon after begat *Uzza* and *Ahihud*, sons whom he boasted of as "strength," and "kin to glory." It would appear that he begat also the next mentioned, *Shaharaim*.

Ver. 8-11.—"And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives; and he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham, and Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers. And of Hushim he begat Ahitub, and Elpaal."

Shaharaim, "The double dawn," as if he were two mornings in one, was evidently an illustrious man, as his father anticipated in giving this name. His father Ehud, it seems, "*sent Shaharaim away to Moab*," for what reason we cannot tell, and writers generally suppose that he sent away his two wives also at the same time, as "*them*" may imply. We cannot explain how it was that *Shaharaim* was allowed to settle there, though it may be famine may have caused this sojourn, as in the days of Elimelech and Naomi. In all probability the settlement was only temporary. His wives were *Hushim*, "Haste," and *Baara*, "Foolish," names indicating not a little of contempt on the part of their parent. Nothing is said of *Baara's* children. She died early. He took another wife, *Hodesh*,* "New moon," who

* See note on chap. iii. 16, as to instances of female names ending in an apparently masculine termination.

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had a numerous seed. Her firstborn is *Jobab,* "Lamentation," or "Crying out," (see chap. i. 23), with allusion, it may be, to circumstances regarding the death of Baara. But the second son is *Zibia,* "Gazelle," a name that seems *female* in its form, but which may be similar to the cases noticed in chap. i. 51. The child's beauty may have led to this name being bestowed on him; he may have appeared a Moses, "a proper child," to his fond parents. The third son is *Mesha,* whose name is not at all the same (though a careless reader might take that for granted) as the king of Moab (2 Kings iii. 4), or the son of Caleb (chap. ii. 42). This man's name signifies "*Retreat,*" and seems to contain in it some reference to his father's withdrawal for a time to the land of Moab, being the same word as *Mesha* on the Red Sea, a refuge-harbour mentioned in Gen. x. 30. The fourth is *Malcham,* "King," or, intensively, "Great king," the same word that designates the idol-god of Ammon and Moab in Jer. xlix. 1, 3, and elsewhere. Did his father's residence in Moab suggest to him the name? and if so, was he not acting contrary to Ps. xvi. 4 and Josh. xxiii. 7—"making mention of the name of their gods"? It may be we are to trace in this circumstance the effect of a long residence in Moab, whereby the watchfulness and tender jealousy of the Israelite was gradually worn down. Those whose lot is cast in a foreign land need to exercise special vigilance, lest their feelings get blunted and dull in regard to the wickedness around them.

Why he called his next son *Jeuz,* "Counsellor," does not appear. It is a name answering to the "*Εὔβουλος*" of the Greeks (2 Tim. iv. 21.) His brothers *Shachia,* "Wandering," (which other copies read, *Shabiah,* "The Lord's captive,") and *Mirma,* "Deceit," (the Latin "Dolius,") bear the mark, in their names, of their father having met with vexations of more kinds than one.

His sons by his wife Hushim are not mentioned till now, ver. 11, because one of them is to be selected to continue the genealogical line. His sons by this wife were *Ahitub,* "Father of goodness," (*i.e.*, possessor of it,) or rather, "My father is good," and *Elpaal,* "God worketh," or rather, "God giveth wages," names that indicate an Israelitish heart, still a heart yearning after God, though the men were for a time in Moab's land. It may be that Shaharaim felt something of what Ps. xlii. sings so pathetically, remembering his God from the land beyond Jordan. And one thing soon appears, viz., that his family did not always remain in the land of Moab; for in ver. 12, we find the descendants of Elpaal once more in the land of Israel, building up its cities.

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Ver. 12.—"The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono and Lod, with the towns thereof."

Eber, (see chap. i. 18,) like his great ancestor, the father of Peleg, signifies "*Passing over*," probably because in his days the family returned to their own country, *passing over* Jordan pilgrim-like, as was old Eber when he crossed the Euphrates. *Shamer* is the same as chap. vi. 46, and *Shomer* in chap. vii. 32, both signifying the "Keeper," while his brother *Misham's* name signifies "Cleansing." Had their father *Elpaal* a plan in his head all along of returning to Israel's land, and then *cleansing* and *keeping* the places he might occupy? At any rate, his sons act in full accordance with their significant names; and, lo! we find a miniature picture of what Israel will do in the latter days, when they return and cleanse the land, and become its keepers. *Lod* is understood to be *Lydda*, and Gesenius makes it signify "Contention," intimating, perhaps, the conflicts that took place there ere this early crusade ended in victory. On the other hand, *Ono* (which Josephus places three miles from Lydda, and which the Talmud mentions,) got its name in allusion to the strength on which Israel relied for victory, אונו, "*His* strength," being, like *Boaz*, "In him is strength," a reference to Jehovah.

These two places were thus very early occupied by Israel; and no wonder, for the surrounding country is on the skirts of the plain of Sharon, affording delightful pasturage for flocks. "*The valley of Ono*" is specially mentioned by Nehemiah, chap. xi. 35. These same towns of Ono and Lod were rebuilt and repeopled in the days of Israel's return from Babylon (Ezra ii. 33; Neh. vii. 37), thus exhibiting a curious repetition of ancient scenes on the same spot, even as shall be the case with all Israel's land in the day of their return from their last captivity.

Ver. 13.—"Beriah also, and Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath."

Elpaal had a numerous seed; here are two more of his sons. The name *Shema* occurs in chap. ii. 63, in the tribe of Judah, and *Beriah* was lately met with in chap. vii. 23, in the tribe of Ephraim. In regard to *Beriah*, it is singular that while his name recalls to our memory an exploit of the men of Gath in the days of Ephraim, an exploit that led to the name *Beriah*, (*i.e.*, *Unfortunate*, inasmuch as these men of Gath slew three of the family, chap. vii. 23,) this man himself, with his brother Shema, is found in conflict with these same men of Gath, though at a later period. *Beriah's* name was given, in all probability, as a memorial of sympathy for Ephraim; and then, as

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the child grew up, he is taught perhaps, like another Hannibal, to devote himself to the enterprise of avenging the disaster upon the head of the men of Gath. Accordingly, becoming heads, or chiefs, among the men of Aijalon, he and his brother attack the men of Gath, who seem to have invaded the possessions of the men of Aijalon, and gain the victory.

Ver. 14–16.—"And Ahio, Shashak, and Jeremoth, and Zebadiah, and Arad, and Ader, and Michael, and Ispah, and Joha, the sons of Beriah."

The note in ver. 16, "*Sons of Beriah,*" informs us who all these were. *Ahio,* "Brotherly,"* is not the same person as in 2 Sam. vi. 3. *Shashak* means "Great desire," but the appropriateness of the name we cannot cast any light upon. *Jeremoth,* "High places," is an old name found among his ancestors, chap. vii. 7, 8. *Zebadiah,* "Dowry of Jehovah," is the *Zebedee* of the New Testament, Ζεβέδαιος; it indicates the desire of the parent to own the Lord in the birth of his son. *Arad,* "Wild ass," and *Ader,* "Possessor of herds," *q.d.,* herdman, seem to bear reference to events in the family history unknown to us; while the name *Michael,* "Who is like God?" (see in Reuben, chap. v. 13; in Levi, vi. 40; in Issachar, vii. 3,) is another indication of Beriah's godly feeling. *Ispah,* "He is high," and *Johah,* "The Lord will give life," are gleams of the same lamp of love, utterances of the heart of Beriah.

Ver. 17, 18.—"And Zebadiah, and Meshullam, and Hezeki, and Heber, Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal."

These may be understood to be descendants of some of the above, though no definite information is given as to their respective fathers. The clause "*Sons of Elpaal,*" is meant to mark them as belonging to *Elpaal's* line, but whether from Eber, Misham, or Shamer, (ver. 12,) we cannot tell.

Zebadiah may have got his name from his relative, ver. 15, and *Meshullam* is a name of one of the sons of Gad, chap. v. 13, (see also vi. 19,) especially as this Meshullam had a brother *Heber,* mentioned in chap. v. 13, a name that occurs here also. At the same time, let us notice the name *Heber* is not uncommon, for besides chap. v. 13, it occurs chap. iv. 18 in Judah,

* Or, "*His brother,*" might it be equivalent to *Thomas,* a "twin brother?" Some of the compounds with אח are curious. One of our poets, speaking of "Absalom and *Ahitophel,*" thus alludes to the literal meaning of the latter name:—

"How well this Hebrew name with sense will sound;
A fool's my brother, though in wit profound,
Most wicked with the devil's chiefest tools,
Which ever in his issue God befools."

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and vii. 31, 32 in Asher. *Hezeki* is, "My strength," or equivalent to *Hezekiah*, "The Lord is strength." *Ishmerai*, "Watchful," and *Jezliah*, "Preserved of the Lord," present to us a duty and its corresponding privilege. As for *Jobab*, we found an ancestor of that name ver. 9. No tribe seems to have been so fond as Benjamin's of repeating old names.

Ver. 19–21.—"And Jakim, and Zichri, and Zabdi, and Elienai, and Zilthai, and Eliel, and Adaiah, and Beraiah, and Shimrath, the sons of Shimhi."

Writers agree in considering *Shimhi*, שִׁמְעִי, as the same as שֶׁמַע in ver. 13. *Jakim*, "He shall raise up," *Zichri*, "My remembrance," *Zabdi*, "My dowry," *Elienai*, "My God, mine eye," *Zilthai*, "My shadow," *Eliel*, "My God is God," (a name of Manasseh and of the Kohathites, chap. v. 24, and vi. 34,) *Adaiah*, "The Lord's ornament," (a name in the family of Kohath, vi. 41,) *Beraiah*, "Created by Jehovah," (בְּרָאיָה, not at all the same as בְּרִיעָה, ver. 13,) and these all put together and landing in the closing one *Shimrath*, "Ward," or "Guardianship," may give us a fine glimpse of the thoughts about Jehovah with which Shimei, or Shema, was conversant. Jehovah is ever before him.

Ver. 22–25.—"And Ishpan, and Heber, and Eliel, and Abdon, and Zichri, and Hanan, and Hananiah, and Elam, and Antothijah, and Iphedeiah, and Penuel, the sons of Shashak."

The tendency to repeat the same names is apparent here again in *Heber*, (see ver. 17,) *Eliel*, (see ver. 20,) and *Zichri*, (see ver. 19.) *Ishpan*, "He will cover," points upward to the Lord. *Abdon*, "Service," or "Work," tells what may be expected of the man, and answers to that other name, *Obed*. *Hanan*, "Gracious," and *Hananiah*, "The Lord is gracious," (see chap. iii. 19, 21,) are common names in Israel; for all Israel had heard of the Lord's proclamation of His name at Horeb, "The Lord, the Lord God, merciful and *gracious;*" and all Israel gloried in it. *Elam* is another ancient name, (see chap. i. 17). *Antothijah*, "Jehovah's answerings," is a beautiful and most expressive name, while it is almost as curious as the name of the bishop of Carthage, "Quod-vult-Deus." *Iphedeiah* says, "Jehovah will redeem; and *Penuel* points us back to ancient days again, while it says, "*The face of God!*" as in 1 Chron. iv. 4, in remembrance of Jacob's wrestling, Gen. xxxii. 30. But there may have been circumstances that vividly recalled Jacob's days, and the redeeming Lord's answers to prayer, and discovered His glorious grace.

Ver. 26–28.—"And Shamsherai, and Shehariah, and Athaliah, and Jaresiah, and Eliah, and Zichri, the sons of Jeroham. These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem."

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Jeroham is supposed to be the *Jeremoth* of ver. 14, by Bertheau, and others. The name means, "He shall be merciful;" and just as probably he was the same as *Hanan* or *Hananiah*, ver. 23, 24,—names which speak of Jehovah's *grace* as this does of His *mercy*. *Shamsherai* is conjectured to be the union of שְׁמָרִי and שִׁמְשִׁי, "My son" and "My keeper." *Shehariah* is one "Early sought out by the Lord;" a most expressive and desirable name. *Athaliah*,* "Violently handled of the Lord," *Jaresiah*, "Nourished of the Lord," *Eliah*,† "My God is Lord," are also expressive names, followed by *Zichri*, the repetition of a name occurring in ver. 23. "*These dwelt at Jerusalem.*" It was well for the writer of Chronicles, in Nehemiah or Ezra's day, to note this, in order to encourage the returned settlers. Part of Jerusalem lay in Benjamin's possession, and this clause seems to say that the reason for so particularly mentioning all the preceding descendants of Elpaal was this, they were that part of the tribe of Benjamin who settled in Jerusalem. It seems that generally the country territory of the tribe was preferred to that of the city; and hence, Neh. xi. 2, "The people blessed all the men that willingly offered themselves to dwell at Jerusalem." The fact, indeed, of the names of the original settlers in Jerusalem being given, is intended as a mark of honour and approval, and so is fitted to encourage the men of Benjamin in Nehemiah's day to do the like. And probably Bertheau is thus far right in the idea that these genealogies had reference to the returned settlers, although we may not be able to point out more than this general intention in the record. In confirmation of this idea, we may notice that in Ezra and Nehemiah many of the names of the returned exiles are found to be names given here, as if to intimate that the memory of these ancients was kept up among them, even if those persons who bore their name were not lineal descendants. Thus in Ezra we have, chap. x. 21, *Eliah*‡ and *Jehiel;* in ver. 26, *Elam*, (see also chap. ii. 7,) *Jehiel, Jeremoth*, and

* See the female termination in names of males, chap. i. 51.

† Each name had no doubt reference to a special occurrence; for what old Michael Drayton sings of the child Moses and Pharaoh's daughter, is equally applicable here:—

> "She named it *Moyses*, which in time might tell,
> (*For names do many mysteries expound*,)
> When it was young, the chance that it befell;
> How *by the water* strangely it was *found*."

‡ Written in our version "*Elijah*," but it is אֵלִיָּה, not at all the אֵלִיָּהוּ of 1 Kings xvii. 1, &c., the well-known Tishbite.

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Eliah; in ver. 27, *Zabad;* ver. 28, *Hananiah;* ver. 29, *Adaiah;* ver. 33, *Zabad;* ver. 39, *Adaiah* again; and ver. 43, *Zabad* again. Then in Neh. xi. 5 we have *Adaiah;* ver. 7, *Meshullam;* ver. 9, *Zichri;* ver. 12, *Adaiah,* son of *Jeroham;* ver. 17, *Zabdi;* as we have among those who put their seal *Hanan,* (x. 10,) *Elam,* (ver. 14,) *Meshullam,* (ver. 20,) *Hananiah,* (ver. 23,) *Hanan,* (ver. 26.) We have already noticed the mention of Ono and Lud in Ezra ii. 23. We read not in those days of monuments raised to the illustrious dead, not even of inscribed tombstones, far less of birthdays kept by feasting to perpetuate their remembrance. One of our poets sings—

> "With us even banquets fond regret supply
> In the red cup that crowns our memory."

Israel's way of recording the memory of their illustrious ones was little more than inserting their names in the genealogy, and giving the honoured name to some descendant in memory of his sire. Tradition related the details of their great deeds, and used the name as a stimulus to the surviving representative; friends, from time to time recalling the ancient warrior to mind, extolled the descendant who emulated his fame, saying one to another,

> "How had the brave who fell exulted now!"

Ver. 29-32.—"And at Gibeon dwelt the father of Gibeon, whose wife's name was Maachah; and his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab, and Gedor, and Ahio, and Zacher. And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them."

These men seem mentioned, partly because of their connexion with *Kish,* Saul's father, but partly, too, specially because of the self-denying example they set in leaving their father's recently-rebuilt city, Gibeon, to come to people Jerusalem. This was in the days of the *Jebusites,* who still held the fortress; so that their example is every way praiseworthy, and fitted to tell upon their descendants in Nehemiah's and Ezra's days.

"*The father of Gibeon*" means the *founder* or restorer of Gibea, (see chap. ii. 50, &c.) His name was *Jehiel,* (see chap. ix. 35,) and his wife's name Maachah. In chap. vii. 15, we find at early date one of this name, sister of the Benjamites, Shuppim and Huppim; but this woman is of course not the same, though distinguished in her time. In chap. ix. 35 she is again noticed, shewing how deserving females were honoured in Israel, who in this were all unlike the other nations, among whom it was thought good policy to degrade women. The

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nation that was to have the honour of giving birth to "*The Seed of the woman,*" is ever found giving woman her due place. The name *Jehiel** is the same as in ver. 27, יְעִיאֵל, not the same as *Jehiel* in other places, which is written יְחִיאֵל; the former one signifying "God snatches away," the latter, "God preserveth alive." In 1 Sam. ix. 1 his name seems to be written "*Abiel,*" as if "*Abi-Gibeon*" and "*Jeiel*" had been mingled into one.

Here are the sons: *Abdon,* "Service," as ver. 23; *Zur,* "Rock;" *Kish,* "The bird-fowler;" *Baal,* "Lord;" and *Nadab,* (see chap. vi. 3,) "Liberal." The two last names speak ambitiously, while *service* and *fowler* speak of action, and *rock* of strength, like *Gedor,* "Defended," whose name follows, (see chap. iv. 4, 18.) *Ahio,* (see ver. 14,) and *Zacher,* "Remembrance," (virtually the same as *Zichri,* ver. 27,) allude to former names. The other son was *Mikloth,* "Staves," or "Rods," (reminding us of the Latin *Baculus*); and this man's son was *Shimeah,* (שִׁמְאָה,) or, as ver. 38, *Shimeam,* "Stupor," or "Astonishment." Was there an intended connexion between the *staves* and the *astonishment?* Some event, now unknown, no doubt would at once account for both names. The abrupt manner of introducing *Mikloth* is similar to chap. iv. 9, vi. 25, &c.

"*And also they* (so runs the Hebrew) *over against their brethren dwelt in Jerusalem with their brethren.*" These came to Jerusalem, and dwelt with those of Benjamin, mentioned in v. 28. "*Over against their brethren*" (נֶגֶד) may refer to their occupying adjacent ridges of the same hill, or it may be opposite sides of the same street or market-square.

Ver. 33.—And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal."

Why was *Ner,* "Lamp," omitted in ver. 32? Because reserved to be spoken of here more fully. And besides, as we know well that *Gibeah* (1 Sam. xi. 4, &c.) was the abode of *Saul,* it is not unlikely that this *Ner,* the father of Kish, and grandfather of Saul, may have refused to transfer his dwelling to Jerusalem, or rather may have gone out from Gibeon to settle at Gibeah, when the rest went to Jerusalem. If *Kish* removed to Jerusalem, as ver. 32 seems to say, certainly his son Saul did not remain there, and it may be he acted thus by his grandfather's advice.

* It ought to have been written "*Jeiel,*" as in chap. v. 7; but both in this case and in the case of *Shimhi,* ver. 21, our translators have represented ע by the letter *h*.

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Saul's name is an ancient one, (see chap. i. 68, and iv. 24.) His sons' names read well: *Jonathan,* "Given by Jehovah," (see chap. ii. 32); *Malchishua,* "My king (*i. e.*, God) is wealth;" *Abinadab,* (see ii. 13), "My father is liberal;" and *Esh-baal,* (see ver. 1,) "Man, lord," expressive of man's original dignity, to which it becomes us to aspire again. These names, given by their father Saul, cannot fail to leave on us the impression that Saul was a man whose ideas and opinions were purely Jewish, altogether unlike those of the heathen. The one name *Esh-baal,* were it interpreted "Man of Baal," as some propose, would considerably interfere with this view of Saul; but not so, if we adopt the other explanation given above, or if we adopt that of Thenius, (2 Sam. x.), "A fire to burn up Baal," and "Merib-baal," a fighter against Baal. In truth, Saul was outwardly a man who sympathized in all Hebrew views, though his heart was not right with God.

Ver. 34.—"And the son of Jonathan was Merib-baal; and Merib-baal begat Micah."

The one son of holy loving Jonathan bore the name *Merib-baal,* "The contender, lord," perhaps alluding to events in Saul's distracted reign. He had the other name *Mephibosheth,* of very uncertain meaning. "Because of shame," "Out of my mouth is shame," "The expeller of shame," have been proposed as renderings by different writers; but the meaning is altogether obscure. The name *Micah* may signify "Stroke," as if alluding to the calamity that had befallen Saul's house; but Gesenius and others understand it to be the same as מִיכָיָהוּ, "*Who is like Jehovah?*" (see chap. v. 5, &c.) It is pleasant to find Jonathan's son, Mephibosheth, so content with God's ways in providence that he can rejoice in the God of his salvation when his fig-tree does not flourish and there is no fruit in his vine. "*Who is like Jehovah?*" is the name he gives his son. And the Lord loves this submissiveness of soul; for we read how *Micah* was blessed with a very numerous seed, delighting no doubt the eyes of aged *Mephibosheth* ere he fell asleep.

In love to Jonathan, too, the Lord blessed his seed. Though on Saul's account, and because of God's purposes as to David, it was expedient that *Jonathan* himself should die, and also that his little child should be one who was not likely to excite a nation's sympathy, yet still the Lord had in His remembrance this favoured servant. For Jonathan's sake the family line is not abruptly finished; for Jonathan's sake the continuation of Saul's line is altogether through this son. We read not of any posterity left by Malchishua, Abinadab, or Esh-baal,

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(that is, Ishbosheth,) the two former perishing in Gilboa, and the latter in Mahanaim; but the seed of Jonathan is blessed in after generations, and from them arises a host of valiant captains (ver. 40). Is not this the fulfilment of that word of the Lord, "A good man leaveth an inheritance to his children's children?" (Prov. xiii. 22.) Jonathan was in every sense a "*good* man," benevolent as well as holy, unselfish, and God-pleasing, noble, generous, valiant, great; and he has infeft his children's children in an inheritance (יַנְחִיל). Let us go on to the remaining notices of his seed, beginning with his grandson Micah.

Ver. 35, 36.—"And the sons of Micah were Pithon, and Melech, and Tarea, and Ahaz. And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza."

Pithon may be "Enlargement," expressive of his father's hopes; *Melech*, "King," is a reminiscence of the past; it may be *q.d.* "*He did* reign!" Perhaps, too, there was allusion to his ancestor *Malchishua*, ver. 33. *Tarea* is written in ver. 9, 41, תַּחְרֵעַ, which in Syriac (see Gesenius) means "*Cunning;*" but if we interpret it here as written, תַּארֵעַ, we might be disposed to connect it with the Syriac form of אֶרֶץ, "earth," *q.d.* a man of earth. *Ahaz* is an old name, (see chap. iii. 13, &c.) Ahaz, "The possessor," turns out to be the main stay of the family, more so than his older brothers, "Enlargement," "King," "Cunning," whose names indicated aspirations after greatness. His son *Jehoadah*, "Adorned by the Lord," begat *Alameth*, (see chap. vii. 8), "Vigour of youth," *Azmaveth*, "Strong over death," *Zimri*, (see chap. ii. 6), "Celebrated in song," names that shew that still in the family line there was retained not a little of ambition, or at least lofty hope. The singular name *Azmaveth* is found again in the days of Ezra (ii. 24) and Nehemiah (vii. 8), and a village bears that name, (Neh. xii. 29), after the return from the seventy years' captivity. Certainly it is expressive. Might not every Christian man claim it as his proper surname? Is it not the motto on his banner as he looks towards the grave and sees resurrection swallowing up death? The cross of Christ has given us victory over sin and death, so that our name may be called "Azmaveth," and the place of our abode, nay our very sepulchre, may bear the same significant name. It shall be our name on the resurrection-morning. *Zimri* begat *Moza*, "Fountain." * This is the repetition of an old name, (see chap. ii. 46,) and seems to be the same as that of a town in Ben-

* The name of one of the fellow-labourers of the missionary Carey in India, was Mr *Fountain*. *Fontanus* is a well-known Latin name.

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jamin, mentioned Joshua xviii. 26. In itself, it may express his parents' hope that their offspring would be a fountain out of which many streams might flow. It is another good name for a man in Christ. Is it not written of the Church in its millennial glory, "A fountain of gardens, a well of living waters, and streams from Lebanon?" (Song iv. 15.) Such shall the Church yet be to the earth and to the universe, when the day of days has dawned, pouring out living waters over earth and all worlds, as the fountain pours out its streams on the garden and the garden's every plant. Why then should we not, each in our place, seek to be a *fountain* now—a *Moza?* "The water that I shall give him shall be in him a well of water." "He that believeth on me, out of him shall flow rivers of living water."

Ver. 37, 38.—"And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son. And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

Binea is interpreted by most to be "*Gushing*"—as if referring to his father's name. But Furst says, "*Son of wandering*," *q.d. Planet.* It may be "*Son of perversity.*" None of these interpretations suggest anything definite to us. *Rapha,* "Giant," we met with in ver. 2, among the earliest of the tribe. *Eleasah,* "One whom God made," (chap. ii. 39), may mean, one who owes everything to God, exalted by Him, made what he is by Him—not a *self-made* man. *Azel* is "noble." There was another son, of whom notice is taken, ver. 39. But meanwhile, here are *Azel's* six sons: *Azrikam,* "My help shall arise," an ancient name revived, (see chap. iii. 23); *Bocher,** the same in significance as *Becher,* an early ancestor, (chap. vii. 6), whose name may signify "*Seasonable,*" as well as first or early; *Ishmael,* another ancient name revived, (see chap. i. 28); *Sheariah,* "Thought of by Jehovah;" *Obadiah,* another name revived from the past, (see chap. iii. 21, vii. 3, &c.); and *Hanan,* also known to us already, in ver. 23, and other places.

Ver. 39, 40.—"And the sons of Eshek his brother were Ulam his first-born, Jehush the second, and Eliphelet the third. And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

We cannot tell the circumstance that led the father to call his son *Eshek,* "Oppression." His son *Ulam* bears an old name, (see chap. vii. 16.) It means "*Porch,*" which some trace to a

* In form this name resembles *Gashmu,* (Neh. vi. 6), for Geshem. It is *Bocheru* for *Becher*; the termination is like that of such words as אֱלִיהוּ.

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root that speaks of being *in the front*. *Jehush*, "He shall gather," too, is an old name, (see chap. i. 35, and vii. 10)—this tribe being remarkable for clinging to past associations, as we find once more in *Eliphelet*, "My God delivers," occurring in chap. iii. 6, 8.

Ulam's sons, who are illustrious in the use of the bow, are the last spoken of. Now, it is specially to be observed that they are descendants of *Jonathan*, and that it is recorded of Jonathan—

"From the blood of the slain, from the fat of the mighty,
The *bow* of *Jonathan* turned not back."—2 Sam. i. 22.

Our attention is more fully directed in the Hebrew to "*The Bow*," which, being of steel, required to be bent by the foot being placed on it. These men are descendants of this great archer, and are themselves all noted for their skill in "*treading the bow*," (ver. 40), דֹּרְכֵי קֶשֶׁת—worthy descendants of him of whom David sang—worthy offspring of Jonathan the mighty archer.

"The bow of noble Jonathan
Great battles won;
His arrows in the mighty fed,
With slaughter red."

How interesting to discover some traces of David's lamentation having taken hold of the minds of Israel! It was on the occasion of Jonathan's death that the song of David over Saul and Jonathan was penned; and the introduction to it, in 2 Sam. i. 18, records, "Also he bade them teach the children of Judah the use of *the bow*." Benjamin, at all events, did learn "*The Bow*," whether or not Judah complied with the counsel of their king. And here, in one of our latest glimpses of Benjamin, we see their mighty men emulating Jonathan as archers. May we not suppose that that song of the Sweet Singer was often sung in the tents of Israel? When the men of Benjamin, in the days of Ezra and Nehemiah (the time when this genealogical record was drawn up), heard of their ancestors' skill and fame in the use of the bow, would they not revert also to David's song? *Jonathan's* name would be often in their mouths, *Jonathan's* character often before their eyes, *Jonathan's* faith much in their thoughts—all the more that the altered circumstances of returned exiles might give new point to the refrain of the memorable song of lamentation over Jonathan,

"How are the mighty fallen!
And the weapons of war perished!"

O Jonathan, thou didst not live in vain! Thou didst not

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die forgotten! Israel to his latest hour shall think of thee; and by thee men shall learn true nobility; and in thee shall they see that saying fulfilled, "He that humbleth himself shall be exalted"—exalted even now on earth, exalted fully when the day of God has come, with all its resuscitation of past memories, and all its eternal recompence.

One other remark is suggested by the last of the names occurring in this list, which is itself the last of the genealogical records of the twelve tribes. This last name is *Eliphelet,** "My God delivers." Is it not a fit name wherewith to close these notices of the families of Israel? For what is the hope of the awakened sinner? It is "*My God delivers!*" What is the hope of the saint? It lies here, "*My God delivers!*" What is the hope of Israel in his present state, a people scattered and peeled? It lies here, "*My God delivers!*" What is the Church's hope in prospect of the dark days of the last tribulation? It is in this, "*My God delivers!*" What is earth's hope, the hope of Creation "made subject to vanity, not willingly, but by reason of him who subjected the same?" Here it is; "*My God delivers!*" Yes, *Eliphelet! Eliphelet!* is our watchword, as we look upward for a coming Lord and coming glory. "Come forth out of thy royal chambers, O Prince of all the kings of the earth. Put on the visible robes of thy imperial majesty; take up that unlimited sceptre which thy Almighty Father hath bequeathed thee. For now the voice of Thy Bride calls Thee, and all creatures sigh to be redeemed."

Let this be our watchword evermore, "*Eliphelet!*" My God delivered me from going down to the pit, for He found a ransom; my God has delivered me from every death, and doth deliver (2 Cor. i. 10); my God will soon deliver me from every evil work, and preserve me unto His heavenly kingdom (2 Tim. iv. 18). "I have thought on it many a time," says Richard Baxter,† "as a small emblem of that day, when I have seen a prevailing army drawing towards the towns and castles of the enemy; oh, with what glad hearts do all the poor prisoners within hear the news, and behold their approach! How do they run up to their prison windows, and thence behold with joy! How glad are they at the roaring report of the cannon, which is the enemy's terror! How do they clap each

* The name *Pelatiah* (Ezek. xi. 13) is synonymous with Eliphelet, being "Jehovah delivers." Hengstenberg remarks that there is special allusion to the signification of his name when in Ezek. xi. 13 this man suddenly dies. It is *q.d. Jehovah the deliverer* has forsaken Israel.

† "Saint's Rest," Part I., ch. v., sect. 1.

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other on the back, and cry, '*Deliverance! deliverance!*' while, in the meantime, the late insulting, scorning, cruel enemies, begin to speak them fair, and beg their favour!—but all in vain; for they are not at the disposal of the prisoners, but of the general. Oh! when the conquering Son of the Tribe of Judah shall appear with all the hosts of heaven, what a change will the sight of His appearance work both with the world and with the saints!" Come, then, thou true *Eliphelet*, come quickly!

Art. II.—JEWISH THOUGHTS ON THE TIMES OF MESSIAH.*

(*Continued from page* 150.)

Ezekiel xx. 33—"As I live, saith the Lord God, with a wighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and I will gather you out of the countries wherein you are scattered; . . . and I will bring you into the wilderness of the people, and there will I plead with you face to face; . . . and I will purge out from among you the rebels, and them that transgress against me; . . . . and they shall not enter into the land of Israel: and ye shall know that I am the Lord. And in mine holy mountain, in the mountain of the height of Israel, there shall all the house of Israel serve me," &c. And when Ezekiel says, "And with fury poured out will I rule over you," while Isaiah declares (liv. 7) "for a small moment have I forsaken thee; but with great mercies will I gather thee," Isaiah means, that when Israel shall turn to the Lord, then will their redemption take place in great mercy and loving-kindness, even though the times fixed by the Lord had not yet arrived. Ezekiel, on the other hand, speaks only of what will take place if Israel does not repent in full sorrow of heart to the Lord. In that case, the redemption will not come till the appointed time, and with fury poured out—an event to which all the prophecies of Ezekiel refer. The above verses, however, can apply only to the one redemption, which is further proved by the words "there shall all the house of Israel serve me;" for in the second return from captivity only 42,360 Israelites returned to Palestine, (Ezra ii. 64.)

Again, chap. xxxiv. 22—"I will save my flock, and they shall be no more a prey. . . . . And I will set up one shepherd over them, and he shall feed them, even my servant

* Our readers will keep in mind that this article is from an unconverted Jew. His name was not exactly given in our last. It should be *Katzenellenbogen*.—Editor.

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David. . . . . And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land. . . . And they shall no more be a prey unto the heathen, ... neither bear the shame of the heathen any more." No portion of this has yet been fulfilled.

Chap. xxxv. contains the prophecy on Edom and Mount Seir—"Thou shalt be desolate, O mount Seir, and all Idumea;" but Mount Seir shall not remain a perpetual desolation, for, according to Obadiah, the house of Jacob shall have it for a possession.

Chap. xxxvi. 8—"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit unto my people of Israel, for they are ready to come," (which R. Aba regards as the most visible proof of redemption.) Therefore those that compiled the prayers, placed the prayer for the fertility of the land before that for their redemption. "And I will multiply men upon you, neither will I cause to hear in thee the shame of the heathen any more." This, too, has not yet been fulfilled.

Chap. xxxvii. speaks of the resurrection from the dead, ver. 11—"Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and I shall put my spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

We may infer from this objection, and from the two signs which the Lord gave to Ezekiel, that by the words, "our bones are dried," Israel expresses its unbelief in the resurrection. They further imply a doubt whether the ten tribes which had been dispersed would ever reunite with Israel. Without which the dominion of David would be but temporary, nor could the temple continue in glory for ever. Now, as the dominion of David had declined since the time when Ahijah the prophet rent the mantle into twelve pieces, and gave ten pieces to Jeroboam, as a sign that the unity of Israel was rent, so the children of Israel now exclaim, "Our hope is lost; we are cut off." In order to remove these doubts, the Lord gave Ezekiel two symbolical signs, viz., their unbelief in the resurrection by the resuscitation of the skeleton—their unbelief in the reunion of the ten tribes by the uniting of the two sticks, of which we

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have an account in the same chapter. "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people speak to thee, saying, Wilt thou not shew us what thou meanest by these? say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them unto their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . . And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land, ... they and their children, and their children's children, for ever: and my servant David shall be their prince for ever. . . . . And I will set my sanctuary in the midst of them for evermore. . . . . And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." This is the most assured prediction of the third temple, and of the future perpetual reign of David.

Chap. xxxviii. contains the prophecy against Gog, the chief prince of Rosh, Meshech, and Tubal. "I will turn thee back" (make thee mad) "and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords." We must compare this with the prophecy against Gog, which is reiterated in the following chapter, (xxxix.,) which particularly says, "And will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel," which agrees with the xii., xiii., xiv. of Zechariah, with this difference, that while they speak of the "besieged city of Jerusalem," Ezekiel alludes to the "mountains of Israel, which have long been desolate," but now "brought back from the sword."

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Ezekiel xxxix. 6, further makes mention of them that "dwell carelessly in the isles," while the previous chapter says nothing of the kind. It would almost appear to justify the opinion entertained by our sages, (*Midrash, Schochertob*, and Psalm ii. 10, 11, 12,) that Gog will repeatedly appear on the scene of action. If his first appearance in the land of Israel, and the accompanying earthquake, and other fearful natural phenomena, are to be explained as literal occurrences, according to the opinion of our sages, it follows hence that Gog must come again a second time, agreeably to the words, "I will send fire from heaven, that they may know I am the Lord; and the house of Israel shall know that I am the Lord their God from that day forward. And the heathen shall know that the house of Israel went into captivity for their iniquity among the heathen: but I have gathered them into their own land, and have left none of them there any more. Neither will I hide my face any more from them," (chap. xxxix. 22, 28, 29.) A prediction which can have reference only to the last days. Thus, too, from the consideration that the plan for the building of the temple, as given to Ezekiel in chaps. xli. and xlii., &c., was not the one adopted for the second temple, we may surely gather the hopes of a third sanctuary.

Chap. xliii.—"The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever" (verse 7,) "and they shall put away their whoredoms far from me . . . . and I will dwell in the midst of them for ever," (verse 9)—also points to this fact, "that the Lord will give up his throne in heaven and his footstool on earth, (Isaiah lxvi. 1,) in order to dwell for ever in the midst of his people;" especially the 10th verse of the same chapter of Ezekiel, "that they may be ashamed of their iniquities and measure the pattern; (a passage which is otherwise so difficult of interpretation, but which is explained in *Sanchuma Zav* to mean, that the bare reading of it would be as much imputed to them as the actual building), which clearly points out, that in consequence of their iniquities, of which they would have to be ashamed, that they had not yet attained to the building of the temple prefigured by Ezekiel—but merely to the temple described by Haggai and Zechariah. If we will compare the ordinances of the altar and the sacrifices laid down in Ezekiel with what is said in Ezra iii. 2, 3, 6, vi. 9, we shall readily comprehend these remarks. The holy waters have not yet issued out from under the threshold of the temple—the fishing nets have not yet been spread from Engedi to Eneglaim; neither do all manner of trees grow there, whose leaf shall not fade and whose fruit shall ripen every month, (for

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which compare Joel iii. 18, and Zechariah xiv. 8;) neither have strangers had any inheritance in the land, (Ezek. xlvii., the whole chapter, but chiefly verse 22.) But the word of the Lord shall be fulfilled.

When it is said, in Hosea ii. 18, "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven," and "I will take away the names of Baalim out of her mouth," we know that this has never yet been accomplished. We know that the Baalim had already disappeared before the end of the first temple. We learn from Sifri on five Moses xxxii. 15, that all the future departures of Israel from God will only be the result of prosperity and the pride induced by it—and that the three marks given in this passage,—"thou art waxen fat—thou art grown thick—thou art covered with fatness,"—are a type of the three several periods which will immediately precede the Deliverance. The present era is just such an age as my deceased father has assured me he has often heard from his famous and saintly teacher the Rabbi Eljahu of Wilna.

It is predicted in Joel ii.—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy . . . . and I will shew wonders in the heavens and in the earth; the sun shall be turned into darkness and the moon into blood," &c.; "and whosoever shall call upon the name of the Lord shall be delivered, for in mount Zion and in Jerusalem shall be deliverance," (see Isaiah iv. 3;) which all clearly points to the future —especially when Joel says, (iii. 16,) "The Lord also shall roar out of Zion (over those who have fallen in battle with Gog) and utter his voice from Jerusalem, (on the conquest of the city,) and the heavens and the earth shall shake," (compare Zech. xiv. 2–5;) and Joel concludes, in verse 26, "Judah shall dwell for ever, and Jerusalem from generation to generation."

When it is said in Amos ix. 10—"All the sinners of my people shall die by the sword," which say, "The evil shall not overtake nor prevent us;" these therefore regard themselves as righteous—which is also the opinion of our sages in the well-known passage on Sanhedrim, 98, &c. That the Redeemer will not come till such time as there are no longer any judges in Israel; and thus the season of its accomplishment is further proved in the clearest manner by the promise of the contemporaneous restoration of the tabernacle of David that is fallen; and verse 15, "I will plant them upon their own land, and they shall no more be pulled up out of their land."

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Obadiah, verse 18—"The house of Jacob shall be a fire, and the house of Joseph, a flame, and the house of Esau for stubble," &c., (in allusion to four Moses xxiv. 19,) "and the captivity of this host of the children of Israel shall possess that of the Canaanites even unto Zarephath," in verse 20, as well as the greater portion of Zephaniah, still remains to be fulfilled.

The obscure prophecy in Zechariah ix. 9—"Rejoice greatly, O daughter of Zion . . . . I will cut off the chariot from Ephraim and the horse from Jerusalem. Also by the blood of thy covenant I have sent forth thy prisoners," &c., must be understood to mean that the true Redeemer will be preceded as forerunner by the "anointed as the tribe of Joseph," bringing with him many thousands of Ephraim and Manasseh, many horses and chariots; but he will be attacked by Gog, and on his third appearance be vanquished by him with all his adherents. This is the meaning of the 9th verse, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king (*i. e.*, thine anointed—thy royal Redeemer) cometh unto thee; he is first and victorious, (*i. e.*, through himself and his own righteousness, see Isaiah xi. 5, not by means of chariots and horses); he is lowly, and (like Elijah) riding upon an ass, (for he does not even possess a horse), and I will cut off the chariot from Jerusalem, and the battle-bow shall be cut off—and this lowly one shall speak peace unto the heathen, (who will then voluntarily submit themselves to Him), and His dominion shall be from sea to sea, and from the river even to the ends of the earth. But since Thou, O anointed of the tribe of Joseph, hast entered upon the war with Gog, and art fallen in the holy conflict, I will also deliver thy prisoners (the ten tribes) out of the pit wherein is no water. Therefore turn you to the stronghold, ye prisoners of hope: even to-day will I grant thee a double promise," *i. e.*, through Zechariah, as formerly through Isaiah.

Those among them, however, who have patiently tarried in their exile, and have not joined the "first Messiah," shall exclaim, Isa. xii. 1, "I will praise thee; though thou wast angry with me," (and restrained me,) "now thine anger is turned away, and thou comfortedst me." The whole of the xii. of Zechariah has reference to this occurrence. And when he declares, in the last chapter, that all those of the nations who are spared to keep the Feast of Tabernacles in Jerusalem—we shall find its explanation in the circumstance of the offerings (seventy in number) which were offered at this feast, and designed as an atonement for the sins of the whole of mankind, and so bring down on them the blessing of rain, (for which in-

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deed this very festival was appointed)—hence all those nations, especially Egypt, (which relies upon the Nile,) even upon them shall be no rain from the Lord. According to this interpretation, all the prophecies in Zechariah are still awaiting their accomplishment,

Malachi, whose first three chapters abound in predictions still future, is the last of the prophets. In his death terminated the gift of prophecy in Israel, as a judgment for the sins of those wicked and hypocritical priests who allied themselves with the pseudo-Jews, and subsequently also with the Sadducees. They occasioned great evil by their false interpretations—explaining such expressions as the blind, the lame, the sick, to have no reference to the sacrifice, but only figuratively to the motives and intentions of the party making the offering. In this way they were led on to pronounce that not to be evil which was evil, which compelled the Lord to reject them—i. 10, "Neither do ye kindle a fire on mine altar for nought. I have no pleasure in you, saith the Lord"—and finally taking away the priesthood from them, ver. 2, 8, 9, &c. Under the high priest Eljashib sprung up that false and facile sanctimonious hypocrisy which they acquired from the Kuthim, under the cloak of which they perpetrated every crime, denying rewards, and punishments, and Providence, till at length they made no scruple to affirm, that "every one that doeth evil is good in the sight of the Lord;" and, "It is vain to serve God; and what profit is it that we have kept his ordinance?" (Mal. ii. 17; iii. 14.)

It was for these things that God was so severe in His judgments: He removed His prophets, and brought Israel under the dominion of the Greeks, who greatly oppressed them. They enjoyed but a brief respite from suffering under the pious government of the first of the Maccabees and his two sons; for even his son Simon gave his daughter in marriage to Ptolemy, for which he was afterwards murdered by him, together with his wife and his son Hyrcanus; his second son, Johannen, who began to rule in the fear of God, and was favoured with the Divine protection, subsequently joined the sect of the Sadducees, and persecuted the pious sages. And thus it continued in later times. Sadducees became high priests, and took their seat in the sanhedrim, till at length Herod, the descendant of an alien-captured race, was elevated to the throne, and put to death the remnant of the Maccabees and many righteous men. Herod, who was born a slave, had the audacity to read aloud, before the assembled multitude in the temple of the Lord, those very Holy Scriptures in which

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the Lord says, "Thou mayest not set a stranger over thee, which is not thy brother," (Deut. xvii. 15.) Hence the men of the Great Synod have regarded the second temple as included in the period of the destruction, (see Tratact Megillah, 17 b,) as we gather from the Beatitudes compiled by them, and used in our daily service: "Redeem us speedily; cause the loud trumpet of our deliverance to sound; restore our judges as at the first; return in pity to the city Jerusalem, and cause the bud of Thy servant David to flourish speedily"—prayers truly which were offered up at that time by the pious, albeit in secret, (for the nineteenth Beatitude, directed against heretics, was added forty years before the destruction, in Jamnia,) and proves that the desolations of that day were not looked upon as the permanent and abiding ones.

That hypocritical sanctity which arose under Eljashib, and which the prophet Malachi refers to, in his denunciation against the priests, as one of the signs of the latter days, (iii. 18, &c.,) when men shall be able to discern between the righteous and the wicked—between him that serveth God and him that serveth Him not,—this sanctimoniousness will increase in Israel; and, until the day of the great judgment, there will ever be a party who have the appearance of piety and sanctity, but in heart are wicked. They will be judged of the Lord, but not in the wilderness, amid the tumult of the nations, nor yet in the battle with Gog, that the rest may not say that the same fate happeneth unto all alike; but the Lord will judge them in the full blaze of sunshine, iii. 20, (or, as in our version, iv. 2,) in order that all may see and acknowledge their wickedness. Their doom will be more severe than that of the stubborn sinner, for, unlike them, they will be deprived of their children: the Lord "shall leave them neither branch nor root,"—an expression of the divine judicial sentence of measure for measure,—because they persecuted the prophets, degraded the law, and trod down its disciples in the dust, and persisted in these ways, even until the coming of the Redeemer. Therefore Zephaniah says, iii. 11, 12, "In that day" (namely, the day of His fierce judgment) "I will take out of the midst of thee them that rejoice in thy pride. . . . . and I will also leave in the midst of thee" (an *humbled and lowly people*) "an afflicted and poor people," &c. Malachi closes his prophecy by the promise: "Behold, I will send you Elijah the prophet BEFORE the coming of the great and dreadful day of the Lord," (see Pirke d. R. Elieser, chap 43), the meaning of which is, that Israel will not thoroughly repent till the coming of the expected messenger, Elijah, of whom he predicts that "he

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shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

Daniel viii. 11, and following, say, "By him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a watch was set against the sacrifice," (in our version, 'And an host was given him against the daily sacrifice,' &c.) "And I heard one saint say unto the saint which spoke, How long shall be the vision concerning the daily sacrifice? And he answered, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary triumph," (be cleansed.) This passage must be explained as follows: "By him"—(from the time, viz., when the enemy entered the sanctuary, and destroyed it)—"by him was the daily sacrifice taken away, and a certain time" (not watch or host) "was determined concerning the daily sacrifice, (namely, when it should cease,) on account of the transgression of king Manasseh, who put an end to the sacrifice, and set up an idol in the temple, which cannot be said either of Posthumus or Titus, which latter king, according to Josephus, was not a pious sovereign, but, as our sages affirm, quite the reverse. And when the saint inquires, "How long shall be the vision concerning the daily sacrifice, (its cessation,) and the transgression?" (of Manasseh,) the other saint replied, "Until the night comes, and a morning which shall lighten the night with the brightness of the sun,"—that is, till two thousand three hundred years after the destruction of the first temple, which was given to desolation on account of the sin of king Manasseh, and give both the sanctuary and the host to be trodden under foot, even during the continuance of the second temple, whose existence, as we have seen above, was included in the period of destruction.

It is further stated in Daniel ix. 24, "Seventy weeks of years are determined upon thy people, and upon thy holy city, to finish or restrain the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." This prediction we are to understand as follows: Four hundred and ninety years (*i.e.*, seventy years exile in Babylon, and four hundred and twenty continuance of second temple) shall thy people abide in suffering, the city lie in ruins, and His presence be withdrawn, to make reconciliation for iniquity, and bring in everlasting righteousness, never again to destroy the city or the temple, if so be they sin not; but God foresaw the sins of the priests, even during the second temple, and for this reason the vision and prophecy must be sealed till the most Holy (the

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future Redeemer) shall be anointed, (or appear as the Messiah.) And after threescore and two weeks, (ver. 26,) will he cut off the anointed, (king Agrippa, who called in the Romans to his aid,) but he will be no gainer by it, for the city and the sanctuary shall be destroyed by the people of the coming prince (Titus), and to the end (of the conflict with Gog) desolations are determined. And he (Gog) shall confirm a strong covenant with many (of Israel and of those nations which shall be on the mountains of Israel) for one week of years; and in the midst of the week of years (that is, one thousand two hundred and ninety days) he (namely, Gog) shall cause sacrifice and oblation to cease . . . . till the desolation be poured out upon the destroyer."

From the above passages, as well as from the Midrash Rabba, and the Pesekta, and likewise from Daniel xii. 11, "and from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," we may plainly infer that from the day on which Gog takes away the daily sacrifice, Israel will still have to endure one thousand two hundred and ninety days in great tribulation. At the end of which time, Messiah, the son of David, will appear. So, too, in the Schir haschirim Rabba, on the text, "My beloved is like a young hart;" for as the hart is at one moment visible, and then again lost to sight, so will it be also with the future Redeemer, who (in allusion to the above passage, and the following 12th verse, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," giving a difference of forty-five days) will disappear from sight for forty-five days.

Whether our sages have deduced this interval from the Scriptures themselves, or whether they have derived it from tradition, we may readily conceive that the Redeemer would tarry for about forty-five days, in order to enable those who were scattered, and had taken flight during the tribulation of those one thousand two hundred and ninety days, to return, to allow the priests and Levites to purify the temple, and bring in the sacrifices; "and then shall the sanctuary be cleansed."

Conclusion.

From all this it is plain that our deliverance is drawing nigh. For the time fixed in Daniel viii. 14, (two thousand three hundred years after the destruction of the first temple, which took place in 3338,) will be completed in the year of the world

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5638, from which period we must deduct fourteen years, (viz., one-half year for gathering of the scattered Israelites and their tarrying on the way among the other masses of the nations, till the temple is rebuilt; seven years for the first period of happiness; three years for the contest with Gog; and three and a half years during which Gog will put an end to the daily sacrifice, and profane the temple;) and thus the redemption will begin in the year of the world 5624. My sainted father was wont to relate to me that he had heard it asserted by the famous Rabbi Elijahu of Delna, of blessed memory, that if before this period we sincerely repented, the prophecy of Isaiah would be fulfilled, (liv. 7,) "with great mercies will I gather thee"—none would be wanting—none would suffer—every promise of blessing would be accomplished, and every evil averted; but if we did not repent, the word spoken by Ezekiel xx. 33, 34, would be carried out, the Lord would rule over us with a stretched-out arm, and with fury poured out, and we must undergo the threefold purification—the wilderness of the people, ver. 38--the battle with Gog (Amos ix. 10)—and the separation of the righteous in the light of that day, as denounced in the end of Malachi.

Ye men of Israel consider well the prophecy of Zephaniah, iii. 12—"But know ye that we are not suffered to work out our own deliverance without the concurrence of the other nations and their princes." Truly our sages (Ketuboth 3 a, and Schir haschirim Rabba 2, 7. 3, 5,) have declared to us the twofold oath, by which we are bound neither to free our-ourselves nor rebel against the governments.

Furthermore, my deceased father was instructed by his great Teacher, that when the governments shall themselves come forward to restore the dispersed children of Israel, (see Isaiah xi. 12), the Lord will "set up an ensign for the nations, and assemble the outcasts of Israel, and build up the old waste places out of their ruins." In that case the Lord will repent of all the evil which He has denounced against the nations for their hurt to His people—and only bring good upon them, for (as we learn from Jonah iv. 2, 9-11)—"The Lord repents of the evil, but not of his good promises of mercy;" and He will even do away with the last great battle with Gog.

No one ever devised against us a greater evil than Pharaoh king of Egypt, who intended to destroy and eradicate the whole people of Israel; he too would have escaped punishment if he had given heed to the Word of the Lord, instead of denying Him, and saying, "Who is the Lord?" It was needful that he should be punished and made to confess: "The Lord

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is righteous; and I and my people are wicked." Yet even after this the Lord commanded us—"Thou shalt not abhor an Egyptian, because thou wast as strangers in his land," (five Moses xxiii. 7.) Far, therefore, be it from us that we should afterwards cease to pray in the holy temple for the princes of the countries in which we enjoy so much good; the Lord even commanded us to pray for Nebuchadnezzar and his people, at whose hands we received so much evil, saying, "Seek the peace of the city whither I have caused you to be carried," (Jer. xxix. 7.) And do we not still, in our daily prayers, agreeably to the precept of the sages and prophets who sat in the Great Synod, offer up the prayer, not only that the Lord would speedily bring us back to Jerusalem, (and no evil happen unto Israel,) but likewise that He would speedily set up again the throne of David, (that is, to pass over the fourteen years of tribulation, and also the great battle of the nations,) and so that no injury be done to the other people of the earth. Therefore let all the governments rest assured that if, in order to glorify God and honour His sanctuary, they should confer this boon on us, no evil would accrue to them, but rather will the name of the Lord be magnified among them, as it is said in Isaiah, "Thy Redeemer, the Holy One of Israel, shall be called the Lord of the whole earth;" and again, "Let not the son of the stranger say, The Lord hath separated me from his people; for his house shall be called an house of prayer for all people. Indeed the glory of the kings of the earth will then be greatly enhanced, they will dwell in peace and safety, the sword shall be beaten to a ploughshare, neither shall men learn war any more; and the Lord will pour out an abundant blessing of all good things, trade and commerce, and perfect love and concord among the princes and nations of the earth."

In conclusion, let me address a few words to the noble matrons and daughters of Israel. It is said in Tract Sota ii., Israel was brought out of Egypt by the merit of its pious women. In like manner must the women contribute toward our future deliverance. This same idea is expressed in the Talmud, for it is written in Tract Brocoth. ii., where it is stated that their future deliverance was made known with greater precision to the women than to the men; for Isaiah exclaims, (chap. xxxii.), "Arise, ye noblemen; hear my voice, ye confiding daughters," seeking to keep alive in their minds the remembrance that their temple is destroyed, the city laid waste, "until the Spirit be poured upon us from on high and the wilderness become once more a fruitful field—when the work of righteousness shall be peace, and the effect of righteousness

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quietness and assurance for ever, and my people shall dwell in quiet resting-places," &c. Thus far the inspired Prophet. To you, noble matrons and maidens, do I lift up my voice. Strive to keep alive in the hearts of your husbands and fathers the memory of the desolate sanctuary of the Lord, and seek to implant in the hearts of your children a love for the stones of Jerusalem. Then will the time speedily come when a generation shall arise who will set about in earnest the work of regeneration, when the desolate cities shall be again filled with people, the ruined temple be rebuilt, and the work of righteousness be peace for ever and ever. Amen!

Art. III.—TRANSJORDANIC DISCOVERIES.*

I had long ago contemplated a journey into the countries lying east of the landlakes of Damascus, the Lega and the Hauran, yet entirely unknown, not only in Europe, but even in Syria, always, however, presented themselves serious obstacles. If I had travelled, for the sake of economy, without disclosing my rank as consul, I would have exposed myself to the same dangers which frightened other travellers from a visit to these countries, and which will continue to do so. If, however, travelling as chief of a consulate, which during the last eight years so often maintained its authority, I should be prepared for somewhat different expenses than those which Burckhardt and Seetzen incurred when they set out wrapped up in sheepskins, and staffs in their hands. As consul, in order to satisfy the imagination of the Arabs, I was obliged to travel in the most costly way, with numerous servants, the custom of the country requiring that I should present a silk dress to all who gave me shelter or any protection whatever. Thus I could easily calculate that during the fifty days of my journey I should want at least eighty dresses, and I therefore reflected from year to year, until the circumstance that my family is now living in Berlin, and myself comparatively more independent, induced me to render a service to science, which probably no other man could so easily accomplish. On the 2d

* The following article is the substance of several papers which appeared lately in the *New York Observer*, under the following heading :—"The Narrative of Dr Johann Gottfried Wetzstein's Journey into Trachonitis and the Hauran, translated by E. R. Straznicky from the Berlin *Zeitschrift für Allgemein Erdkunde*, 1859, for the *New York Observer*." As the above region is but little known, and as Wetzstein's narrative has not yet found its way into this country, we are sure that this article will be acceptable to all who know the value of such researches and discoveries.—Editor.

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of April 1858 I obtained from the Royal Embassy at Constantinople the desired leave, on the 3d I transferred the management of the consulate to the consul of Great Britain, and on the 4th I was riding from Damascus toward the village of Sekka, three hours eastward from the city. Here the Bedouins destined for my escort had been waiting for me a whole week. These were the Sheikh *Grebu*, cousin of the chief sheikh of the *Gejat*, a powerful tribe in the land of the *Ruhbe*, which, as they say, can command over a thousand rifles. Besides these were the sheikhs *Chalaf* and *Humejid*, two chiefs of the *Staje*, a tribe closely allied to the Gejat. To these two independent tribes the whole eastern portion of Damascus is tributary. Under the name of *Chuwwe*, they extort from the villagers yearly double, nay, three times the amount of taxes which the government collects.

No one dares to resist them, and where a community neglects the payment, or, as they call it, becomes refractory, their flocks are driven away, or a few of their men, while engaged in ploughing or irrigating the fields, are killed, or the torch, on a stormy day, applied to their crops.

Besides the three Bedouins, who were accompanied by a few men of their tribe, my companions consisted of the following: A prominent man from Damascus, *Muhammed Effendi Kumus*, my friend and companion on all excursions. He incurred the wrath of Ibrahim Pasha at the time of Egyptian domination in Syria, on account of his not sufficiently concealed sympathy for the Turks. His numerous estates were confiscated, and he fled into the desert. Thence he came to Bagdad, where he enjoyed a small pension from the Turkish Government. After Ibrahim's retreat from Syria, Muhammed returned, and was reinstated in his previous circumstances. This man, so intimately acquainted with the Bedouins, accompanied me now into this land of formalities for the purpose of receiving and reciprocating visits, and filling my place in the divan mornings and evenings, so that I might pursue undisturbed the objects of my journey. He was also intrusted with the care of our nightly shelter, and had to give notice and information of contemplated visits. For the same object I have attached the surgeon and public story-teller, *Dervish Regeb*. As surgeon he had to keep away from me the multitude, which sees in every European a doctor, and in the evening he recited stories, while I was engaged in writing my diary. Besides these, I was accompanied by two *Kawwases* (gens d'armes) of the royal consulate, the Arab *Sakus*, the Kurde *Zemberekgi*, and my cook. Two mule-drivers had to take care of the tents and the

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baggage. From Sekka I took the huntsman, *Hagg-Ali*, a native Affghan, and excellent marksman; then two peasants, Insuf Besma and Abu Chalid, who had had much intercourse, and enjoyed a good reputation among the Bedouins. The latter had been often employed by the Turkish Government on important missions to the Bedouins, who call him, on account of his sagacity and eloquence, the tongue of the Mergland (Lisan el Merg).

The 5th of April being a rainy day, was spent distributing over 25,000 vines among the settlers of *Gassule*, a village which I had newly laid out; and on the 6th, after the Bedouins had received their dresses of red cloth and red satin, we started for the estates of the Sultan, in Gedeide, from whom I received an invitation, through the sheikh of the village. We left Gedeide at half-past seven in the evening, and arrived at half-past eight o'clock on the high isthmus, between the lakes of Damascus, called the *Road of Robbers* (Derb el Gazawat). This passage is only six hours wide and twenty-four hours long, towards the east, covered with volcanoes, and daily the scene of robberies committed by bands roaming from the north to the south of Syria, and *vice versa*. A dark night favoured us. From this moment not a word had to be spoken, and cloaks and turbans of a white colour had to be hidden. A Bedouin on horseback rode ahead as sentinel, another led the caravan, which had to keep close together, and a third one followed in the rear, to prevent the loss of any one. Thus we hurried along in a south-easterly direction, and so quietly that I often deemed myself alone. We stopped four or five times upon the undulating territory, and always at such points where another caravan, at a distance of one hundred rods, might not have perceived us. The Bedouins are masters in night marches. The chief commands merely by the sound of a whistle akin to the chirp of a bird, which it seemed to me for a long while. After ten o'clock at night we arrived at last in the *War*—that is, the trachytic range of the volcanoes. After advancing for about an hour by a most wretched road, the Bedouins declared us now out of danger. Soon were gathered a few herbs, the only fuel in the desert, and we quickly congregated around a cheerful fire. As we preferred to keep the baggage close together, and not to put up any tents, each of us tried to protect himself in the lava rocks against the cold air and the dampness of the ground in the best possible manner, and shortly after we were sound asleep.

Thus I began a journey which, in spite of its short duration of forty-four days, is rich in interesting specialities, and may

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be called extremely favourable in its collective results. I have laid them down in a diary containing 880 octavo pages, not counting about thirty Bedouin songs, which I have copied with particular care. If it be remembered that a large portion of my time was consumed in the examination of more than one hundred ruins and inscriptions, and when are added to it the many interruptions which incessantly occur in such journeys, the amount of my annotations will seem impossible; but I wrote on horseback, and during nights. The good humour caused by the favourable results kept my pencil almost in perpetual motion. The results of this journey embrace several branches of the sciences, as *geognosy*, *geography*, and *archæology*. My ethnological notices upon still unknown tribes, or such whose ignorance of the daily necessities reminds us of the earliest condition of humanity, I regard as valuable; and my poetry of the desert displays an Arabic which is not understood in Damascus, and very little known even in Europe. Almost for each line of the songs I was obliged to seek an explanation from the inhabitants.

GEOLOGY OF THE HAURAN.

I shall begin my report with the *geological* portion, but must remark that I am no expert in this science, and hope that my observations will be viewed accordingly. Of particular importance for our physical knowledge seems to me the discovery of a vast and hitherto unknown volcanic region, whose extent and grandeur may not be surpassed by any other on the face of the globe. I do not mean the Hauran, although half of it, unexplored, seemed from the description of Seetzen, Burckhardt, and others, to be altogether and exclusively a volcanic formation. I am speaking now of a country lying eastward from the meadow lakes of Damascus and of the Hauran. Its centre is not far from the spot where the 55th degree of longitude and the 33d degree of latitude cross. Southward it is sloping toward the 32d degree, and northward toward the 34th degree. Its breadth may average two-thirds of its length. It is bounded on the east and south by the *Hamad*, or the great Syrian desert, on the west by the *Hauran*, the Lega, and the meadow lakes, and on the north by the spurs of the anti-Lebanon, leading towards Palmyra. The northern part of this volcanic region is distinguished by several more or less connecting lava-plateaus, each of which has in its centre one or more active craters. The southern part, called *Harra*, is covered with loose volcanic stones, with now and then a solitary cone. On a close examination, it is found that these are surrounded by

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smaller lava-plateaus. The activity of these volcanoes had ceased before history began, and certainly took place simultaneously with the eruptions of the volcanoes of the Hauran, although the appearance of the lava would warrant a later origin. I can explain this difference in the lava by its composition, as the lava of the Hauran produces a brown, and that of the east a yellow earth.

The centre of this eastern portion forms the *Safa*, a country so often mentioned by the Syrian people, yet entirely unknown. Usually it is imagined to be a gigantic earthwork, provided with gates leading to still more secure places, which might be the strongest fortresses on the globe, if supplied with water. Burckhardt, also, was not able to obtain any further information. In his "Syrian Travels," p. 170, he says that "Safa is a stony desert like the Lega, with higher rocks, and is the refuge of the Arabs when pursued by the Pasha of Damascus." There is no gate or pass; nevertheless it is probably the most remarkable spot in Syria. Its formation is allied to our ideas of the infernal, with an aspect both thrilling and awful. The Safa is a mountain range seven hours long and equally wide. The mass of lava pouring from the craters rose by the aid of each succeeding wave, until the centre formed a hill. With its straight lines, and dull-shining surface of black rocks, the Safa looks as if made of cast iron.

No human being can exist upon the Safa, and the proverb of the Damascus people, "He has taken refuge in the Safa," will be explained in the description of Tenije. The Safa has not a drop of water, and not a particle of vegetation. Hence the name of empty, naked mountain. Only in the ravines and breaks of the lava, where, during the rainy season, water accumulates into pools, a scanty vegetation is perceptible. The Safa is still as on the day of its creation: the black, dull-shining stream of lava, as it poured from the craters upon the plateau and its slopes, formed innumerable arches.

For three days have I contemplated with increasing curiosity the Safa and its cones. I could imagine that these were the pipes through which the towering waves ran, but I desired to look with my own eyes into the interior of the crater. On the evening of the third day we arrived as guests in the tent of our fellow-traveller, Humejid, directly on the edge of the Safa, and here I wanted to shew my courage to the Bedouins, who thought that the ascent of the Safa was an impossibility. Humejid, as host, seemed bound to accompany me; but he excused himself, that the Safa belongs to the Gejat, and that he had therefore no right to be my guide. This explanation

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was satisfactory. I now appealed to Gerbu, of the Gejati. But he also declined, saying that only danger of life could drive a man into the Safa. Thereupon I took from my trunk a silk dress, and said to the assembled Gejat that he who would accompany me should receive the dress. All admired it, with covetous looks, but none was willing to earn the same, even after I had added to it an English sovereign in gold. This greatly astonished me, and finally I resolved to touch their pride. Turning to Gerbu, and placing my right hand on my chin, I asked him if he would not accompany me for the sake of my beard? The man, rising immediately, exclaimed, "Oh, yes, most cheerfully." The next morning, before sunrise, we started. I could not help feeling a peculiar emotion, as I walked in company with *Gerbu*, and *Ali*, the marksman, who carried the instruments, over the ringing surface of jet-black waves, wide-stretched bridges and precipices, to ascend one of the highest volcanoes. At about nine o'clock we reached the high plateau, when Gerbu exclaimed, "This is the beginning of *Gefagif*," (plural of Gefgefe, the crater). It was the first crater, and I looked with horror into the yawning abyss.

I have never been before in volcanic regions, but the contemplation of the Safa, where the fire but recently seemed to have ceased, opened my eyes, and I was enabled to distinguish clearly between volcanic and that which was not volcanic. From the centre of the Harra I could observe before me the mountains of the Hauran, thirteen hours distant, and I saw immediately that the whole range was of volcanic origin. Thereupon I resolved to visit the place the next day from Nemara. We arrived in *Tema* about nine o'clock in the evening. Joyfully I welcomed the lights with which we were met by the inhabitants. They were apprised of our arrival by a Bedouin sent in advance. Not having quenched my thirst with the muddy waters of *Wady-el-Garz*, I was ready to exclaim, in my feeble state, on entering the room, with Isaiah, xxi. 14, "The inhabitants of the land of Tema brought water to him that was thirsty." But astonishment silenced my lips; it was as if I had entered the houses of the Rephaim. The mighty arches, such as I have never seen before, and the long stone slabs scattered upon the ground, made a deep impression, for they looked the same as they did a thousand years ago.*

* In one of the copious explanatory notes of the Report, Dr Wetzstein remarks, when a guest of the hospitable sheikh *Hamud*, of the tribe Hasan, the extraordinary statement was made that the roofs of the houses in the village *Huberije*, in the Harra, were each covered by a single stone. These are said to be from five to six yards square, and about six inches thick. Dr Wetzstein himself saw something similar when visiting the habitations of the *Children*

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I passed at Tema one of my pleasantest days, for the Druses of the Hauran evince the greatest care for the comfort of their guests. In the pure fresh mountain breeze I forgot the heat of the Harra, and the horrible Safa. The ten nights' rest upon the bare ground, with muddy water from the Ka's, was well exchanged for a beverage, and the uneasy faces of the *Geja* and *Staje,* who evidently disliked my surveys and writing. Here I dismissed my Bedouin with a rich present, and selected from the thirty horsemen with whom the gallant Sheikh of the Druses *Abbas el Kalaani* arrived from the city of Sakka, ten strong and well-armed men to accompany me into the "land of the ruined cities."

The following morning I visited the ruins of *Um Dubeb.* It is as if burrowed by Troglodytes* of bygone times. Its exterior consists of a brick-coloured volcanic mass. Here I saw a hill about one hour and a half distant, whose extreme regularity reminded me of the volcanoes of the Safa. It is called *Tell el Hiss.* I ascended the slopes, and soon found myself on the edge of a crater. Half an hour distant from it is the *Berekat,* likewise with a crater. Two hours westward is the *Wady Luwa,* and close to its source is situated *Umm Usduch,* the most beautiful and perfect specimen of a volcano in the Hauran. The crater is 773 paces in circumference, and reaches to the bottom of the valley, where a large mulberry tree is in full vigour. The Umm Usduch did not throw up stones, but only lava, which retained its undulating form, particularly in the channel of the Luwa, where it looks as if still in motion, along with the waters of the Wady. The exterior of the mountain consists of a bronze-coloured substance resembling dross.

I can say I found the entire mountain range of the Hauran of volcanic origin. Interesting geological localities are to be found on the east of the mountain. For example, the *Habis,* near Radeime, has a large crater that caused immense destruction; then the twin-hill, *Sibikke,* with a Troglodyte city; the high cone, *Saf,* with a Troglodyte city; and the *Chitm el Hoje,* with a large Troglodyte village. Near the latter, and one hour and a half eastward from the charming and well-watered city of *Sala,* the volcanic element has produced chaotic formations. Undoubtedly of scientific interest is the high solitary cone, *Chidr Imtan,* upon whose steep summit is placed the extensive edifice of pilgrimage for Chidr. The exterior

of Israel (Dur beni Israel) around the edge of the Lohf Gele. He justly exclaims: "What a race of Titans must these people have been, to make a roof of a house with a single stone!"

* Dwellers in subterraneous caves, applied by the ancients to certain tribes living u[illegible] the Nile.

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mountain consists of a red volcanic mass, which is not porous like the rest of the cones in the trans-Hauran country. This is of solid stone, intermingled with olivin and small pieces of a metal-like and violet-coloured substance.

The castle of *Salchat* is built upon a volcano. The edge of its crater forms the moat, while its bottom is the cistern of the castle. The city of *Enak* is the last point in the Eastern Hauran which I reached. From its towers the keen eye of my Bedouin could easily discern the palm forest of *Ezrak.*

The city of Enak is the last city on the borders of the Hauran, and is entirely built of black stone. The same is the case with Ezrak, where this formation suddenly ceases.

At the western boundary of this volcanic formation, I recognised the mountain range *Zumle.* It ends on the north, near Derat, and runs in a westerly direction until it reaches the river *Awag,* and finally the lake of *Atebe.*

HOT SPRINGS.

The observation of geologists in regard to the existence of hot springs in the vicinity of volcanic formations, will be confirmed in this instance. At present the boundary on the south-east and north is yet unknown, but the existence of numerous hot springs on the west has been ascertained. They are situated in the channel of the river *Seriat el Mandur,* to the number of about ten, upon a territory of two and a half hours' extent. One less known is the *River of Sulphur* (Naher el Mukebret). It arises six hours north-east from Damascus, in the village of *Ruhebe,* where it comes to the surface in smoke, and, furnishing water-power to several mills, runs in a southerly direction along the ruins of the city of *Maksura,* and after three hours falls into the lake *Atebe.*

A LAVA-PLATEAU.

A very interesting phenomenon, between Sasa and Kiswe, is the War of *Zakie,* an extensive lava-plateau of three hours in length and two hours and a half in breadth. This War appeared to me the more interesting from the fact that it is not connected with any other mountain. I supposed, therefore, that it was formed through small craters scattered upon the plateau, although I saw no elevations whatever. Subsequently, however, I have ascertained that the War of Zakie was not the product of small craters, but had an analogous origin with the Lega, Safa, and Gele formations. Between the Lega and Mani rises a small isolated mountain, which is divided into two parts by a Wady half-an-hour in breadth. Upon the smaller portion

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of it, toward the east, is situated the village *Um el Kusur*. The western portion of this mountain is of a very peculiar formation, stretching three almost perpendicular arms towards the south. Upon the highest and central one stands the village Eijesa, a celebrated place for pilgrims, from whose summit a delightful view can be obtained of Hermije, Lega, the Hauran mountains, Gedur, Galan, and Nukra. This mountain range is called *Gebel el Abaje*. On the west of it rises *Subbet Firon*, (the grain pile of Pharaoh.) The Subbe is a volcano, and stands opposite the Lohf of Zakie. This volcano derives its peculiar name from a yellowish mass of volcanic dross, which looks not unlike a heap or mass of grain covering all the slopes. It resembles perfectly the volcanoes of the Safa and Garara, which likewise owe their names to such figurative expressions. Garara signifies a heap of grain holding about 80 mudd (a measure for grain). Tradition says that Pharaoh, when he forcibly collected grain in the Hauran for the workmen on his aqueduct, piled it up into the Subbe and both Gararas. One day, when he had sent a large camel for its transportation, God changed both the camel and the three heaps of grain into stone and rubbish.

What I said in regard to the origin of the *War of Zakie*, as a supposition, the same I can relate about the Lega as an eye-witness. I penetrated near *Dur*, where it is necessary to climb over several volcanic terraces, which are separated about half-an-hour from each other. From Negran I visited the city of Dama. This is also often called *Damet*-el-Alija, because it is situated on the highest point of the Lega. Here I made the interesting geological observation *that the plain of the Lega is an emanation of the craters of the Hauran.* This is a fact so evident that there cannot be the slightest doubt. It may be questioned why other travellers have not observed this before. It must be borne in mind, however, that none have had such opportunities as myself for examining in detail the interior of the volcanoes of the Safa.

A GIGANTIC VOLCANO.

On my journey from Rimet el Lohf, I was enabled to examine one of the most gigantic volcanoes of the Lega, called *Sirhan*.

It is over 1200 feet high, of an oval form, and its crater is more than 2000 paces in circumference. All its slopes are covered with volcanic rubbish, and entirely bare of vegetation. On the summit of the mountain stands the tomb of a Bedouin, *Weli Sihan*, from whom the mountain is said to have de-

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rived its name. Very likely the reverse is the case, for the mountain was probably so called at the time when the Amorite king Sihan reigned.

To us it may seem incomprehensible how any one could wish to be buried upon a barren mountain, whose ascent, on account of its steepness and mass of rubbish, is so very difficult. Nevertheless it is a fact that the Bedouins have the greatest predilection for being thus buried. I have seen everywhere on my journey the tops of the mountains covered with tombs. To be thus buried is often the last wish of the dying Bedouin. They really seem to believe that they continue their connexion with their tribe and the contemplation of their tents after death. The idea is certainly poetical. At the conclusion of my geological remarks I may be permitted to quote a few lines from a celebrated poem beginning thus:—"When, O my beloved countrymen! shall mine eyes behold you?" (Mata ja orebu Cheji aini terakumu.)

If the ancients were geologists, they would have undoubtedly given us some information of this locality. Such they were not. Neither lava-plateaus, the Harra, nor the little Rubhe, at that time, had any political importance. The latter was an antiquity even by name hardly known. I have found it mentioned only by Strabo, and as the said passage has not hitherto been well understood, I will endeavour to furnish for it here in brackets a commentary. In the 16th Book, 2d chapter, it is said: "After the field of Marsyas (probably the country on the sea-shore between Tarabulus and Tartus) comes the royal valley (between the Lebanon and anti-Lebanon, now the 'splendid Bekaa,' called el Bekaa el Aziz,) and the country of Damascus, which is especially praised, (namely, the city proper with its gardens, extending for miles, watered by the river Barada, and bounded by the fertile and populous sections of Merg and Wady el Agem). Damascus is also a very important city, (it has still over 160,000 inhabitants,) and the most important city towards Persia, (the exports and imports in antiquity must have contributed much towards the splendour of the central Syrian cities like Sidon, which was then its nearest and most easily accessible port. As in ancient times, so now regular caravans proceed from Damascus, *via* Bagdad, to Persia.) Behind the city of Damascus are situated the two Trachoons, (namely, the Lega, as the smaller western Trachoon, and the Safa, with its dependencies, as the larger eastern Trachoon.*)" Thus, up to the present day, people

* It is not necessary to suppose that the Tetrarchy Trachonitis, so often mentioned by the ancients, (see Luke iii. 1,) embraced both Trachoons.

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speak of the War of the Safa and of the War of the Lega. War and Trachon, however, are synonymous, and signify the highest degree of an impassable, rocky country,—namely, a wide, craggy, and cleft lava-plateau. This is the spot which proves that the volcanic region east of Damascus has been noticed by the ancients.

"Then the mixed tribes of the Arabs, (south and south-east of Damascus, as the tribes of Zubed in the north, east, and south-east of the Hauran range,) and the Ituræans, (the savage inhabitants of the Tetrarchy Ituræa, which embraced the higher portions of the Hauran, namely, the mountains of the modern Druses,) were in mountains not accessible, in which there are spacious caverns capable of sheltering 4000 persons. (In the definition of these inaccessible mountains, principally the Hauran mountains are meant, whose access from Damascus is not so very difficult, only in the south between Kleb and Genat.)" Neither have I heard of any large caverns. If an inhabitant of Damascus is questioned where the inaccessible mountains are, he will most assuredly answer that they are both Wars, the Lega, and the Safa. The caverns would then be the Ka's, which are capable of giving shelter not only to 4000, but to the whole population of Damascus. Strabo, however, distinguishes plainly between the Trachoons and between the mountain-caverns, but this only proves how confused the information was which the threatening aspect of the country and people permitted him to gather. I fared no better.

My questions about the land whose volcanic cones line the eastern edge of the plain of Damascus, have always been answered with the assurance that it is War and mountain, into which no human being can penetrate, and no one can exist. This has been the case for ten years, not only in Damascus, but also by the Bedouins around the lakes.

Strabo continues thus: "The Arabs plunder the merchants (as to-day). This happens now less frequently since the bands of Zenodorus have been dispersed by the good management of the Romans, and their soldiers so well preserve security in Syria. (Zenodorus had in the Lega and the eastern Trachon

The eastern part had probably no name in the government records, because no revenue could be expected from the nomadic savages, who changed every six months their residence. We must therefore imagine, under the name of Trachonitis, the western part or Lega, which possessed many fertile places, and was surrounded by a chain of populous villages. They cultivated the productive soil *outside* of the Lohf, as it is still at the present day. From a political point of view it was the more important, and appears, therefore, in an inscription of the temple of Mismie, as the chief place of the Trachonitis.

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the commanding position, and the tribes of the Hauran (Zubed and Ituræa) were allied with him. Among the good arrangements of the Romans must be classed the road which united the south with the north, and enabled the garrison of Nemara to preserve order among the tribes of the Ruhbe.)" Thus far we quote Strabo on this subject, who again mentions the Trachoons, and says that the anti-Lebanon ends beyond Damascus in the vicinity of the Trachoons. This is correct, for six hours north of Damascus the anti-Lebanon turns so suddenly toward the east, that its distance is not more than one and a-half hour from the great eastern Trachoon. In looking from Damascus these two mountains appear to be one, which, however, is not the case.

We now come to that *terra incognita*, or country which by many was supposed to be a part of the pre-Israelite empire of the Amorites, whose king sat at Astaroth, the land about which so much is said in Deuteronomy. I mean the eastern and southern slope of the Hauran mountain range; and as it seems to me important to give a general outline of the same, the following remarks will be appropriate:—

1. The eastern slope of the mountain range, from Mount Gazal to Mount Kues, extends for twenty-two hours.

2. This slope at the north is not over five hours in extent between Abu Tumes and Genene. To the south it becomes wider, and amounts, between the City Sala and the Harra, to eight hours. Its greatest extent is between the city of Ijun and Ezrak, namely, sixteen hours. The southern slope from Genat towards Um el Kuten, and Kleb and Bozra, is measured by a journey of over ten hours.

3. As in my opinion the Hermije is 1000 feet higher than the Zedi-flats and the Nukra, the western slope of the Hauran will therefore be so much lower than the north-eastern slope.

4. From the foregoing, it is evident that the mountain falls off in the north-east, while towards the south-east and south it extends into the plain of El Hamad. As far as the slope extends all is volcanic territory, until the Hamad is reached, where it suddenly ceases. From the towers of Um el Kuten, I could behold the Hamad as a wide uninterrupted plain.

5. The whole extent of this slope has that remarkably reddish soil called Ard-Hamra. At the eastern end begins the yellow earth of the Ka's, and in the south, below Um el Kuten, the whitish soil of the Hamad (Ard el Gebbane). The Hauran soil produces in its primitive state an abundance of rye, not cultivated in Syria; also barley and oats—all growing wild.

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These varieties resemble much the cultivated species, but their grains are more flat, and consequently not so rich. Among the flora, I observed many flowers which would be an ornament in our gardens, especially a large dark violet and a splendid lily (Susan). On the white plain between Instan and Enak I have seen many thousands. Nearly all the herbs from the red soil are fragrant, even the Sih. This perennial plant of the uncultivated lands is one of the greatest blessings for Syria. It is about a yard in height as well as in diameter, and furnishes, with the manure of cattle and camels, the only substitute for fuel.*

6. The whole eastern and southern slope of the Hauran was originally War, like the Harra; that is, the surface was covered with stones. The populations of thousands of years ago arranged them, from the edge of the mountain to the desert, in long lines or piles; these then, as walls, formed the boundaries of the fields and of the various villages. In proceeding farther to the south-east and south, the stone-piles become smaller, and the country of a more cheerful aspect. The country between Justan and Enak is like a paradise, and for hours also around the Tell el Loz, although the stones are there in considerable numbers. One hour north-easterly from Bozra the stones disappear, and the slope towards Um el Gemal and Zumle looks like a perfect rolling plain. This part of the Hauran, however, is the granary of Syria, although under its present government, and on account of the scarcity of a farming population, there is no prospect of reviving the culture of the land.

7. The country thus described is divided into five watersheds. The first two are the Wady Garz and Wady Sam. The land slopes decidedly towards the east, and is there bounded by the Hermije, the Kra, and the Harra. The third is the territory of Ragil; it slopes south-easterly toward the Harra and the Hamad. Not far from the castle of Ezrak the Wady terminates in the Hamad. There it changes its name to the Wady Sirhan (after the name of a tribe). This terminates, probably after a run of eighty hours, in the Gof. The

* The Sih is also mentioned in Scripture. See Gen. xvi. 15: "And the water was spent in the bottle, and she cast the child under one of the shrubs" (Sih). Likewise in Job xxx. 4: "Who cut up mallows by the bushes and juniper roots for their meat,"—*i. e.*, the poor people, who, during the hot season, when all is scorched, are searching around the Sih, where a scanty vegetation grows, for edible roots. I have seen in Bozra millions of locusts below the Sih devouring every root and tender branch. It is also mentioned in Gen. ii. 5 as the exclusive product of the uncultivated soil; and it is of great importance to the wandering tribes and to the peasants.

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fourth section is that of the Wady Butm. It is of less depth toward the south, and ceases in the Hamad about one hour south of Um el Kuten. After a comparatively long run this Wady ends in the yet unexplored Gadir el Ter (swamp of birds). The fifth section is that of the Wady Akib and Wady Zedi; the latter called also, on account of its fertility, Wady Deheb, or Meadow of Gold.

8. The eastern and southern slope of the Hauran contains about three hundred deserted cities and villages, and only fourteen inhabited places. Six of them were colonised some time ago,—Sakka, Hit, Hejat, and Genene, in the north-east, Kreja in the south, and Bozra in the south-west. Seven were settled by the enterprising Kalaani during the last two years,—namely, Rademe, Tema, Duma, Tarba, Um Ruwak, Musennef, and Busan. This must be properly understood. Kalaani, placed in the city of Busan, which contains about eight hundred houses, twelve families; in the city of Musennef, eighteen; and in Tema and Duma, each sixteen families.

The third class of villages, with regularly-constructed houses on the surface of the earth, I shall mention hereafter.

Of the *fourth* class, I have seen only one sample. It forms the transition between the first and the third class. On my journey from the great Troglodyte city, *Saf*, to the city *Melach es Sarar*, we came to the village *Hibikke*, lying upon a rocky plateau of about twenty-four feet in height. It was formerly surrounded by a wall, like a fortress, and the houses were built in the following manner:—In the rocky plateau were made cuts of the size of a room, and then covered by a solid stone arch, giving to these rooms a cellar or tunnel-like appearance. Its origin must go back to the remotest antiquity, because I have seen no edifice on my whole journey whose building material had been so much decayed as that of Hibikke. I searched in vain for inscriptions; and my companions were prevented from crawling about by the large number of snakes, which exhibited no timidity, so that I was obliged to fire my pistol at them several times in order to drive them away.

The *third* class are ordinary buildings of black stone, with high walls, forming a compact mass. Here and there rises a strong tower. Large cities like Melah, Busan, Sala, Orman, &c., had a majestic appearance, from the large number of towers. I do not remember to have seen a single place without such towers. The buildings are all so well preserved that it seems as if they were still inhabited. Although deserted, their cisterns are nevertheless filled with water, because the

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nomadic tribes fill them during the winter in order to quench the thirst of their flocks in the dry summer months. Each place has several such cisterns; and they are filled from running streams by means of canals, as is the case in the cities Bozra, Um el Kuten, Um el Gemal, and others. There are four kinds of these cisterns. The *Match* is a natural pond-like bottom, with rocky ground.

THE CISTERNS.

The *Birke* is a carefully-constructed pond, either of a round or square form. The most perfect specimens of them are at Bozra and Um el Kuten. At Bozra I measured two of these cisterns: one was 233 paces, and the other 160 paces square! The walls were made of huge blocks from two to three-and-a-half yards in diameter, and of exquisite workmanship.*

The *third* kind is the *Mukn,* a subterranean cistern, excavated in the rock, with a narrow aperture.

The *fourth* kind is an artificial *Mukn,* about fifteen yards deep, with stone arches like the Birke, and most frequently found. The most beautiful specimen which I saw is at the monastery of Mejas, a perfect model of Hauranic architecture.

In approaching a village, the traveller is agreeably surprised with the regularity and architectural correctness of the houses. The villages have no surrounding walls, with the exception of the larger cities. In the Nukra they are more frequent. In Derat, each stone bears a Greek letter of four inches in height carved on the outside. One peculiarity of these villages is the narrowness of the streets, which indicates that formerly no vehicles, not even carts, were used. The streets are never over eight paces wide, five of which constituted the side-walk, and three were left in the centre for horsemen and donkeys.

The houses, mostly two stories high, are now closed with stone blocks laid across the entrance. This is, according to Arabic views, unlucky; for when it is said, "they have closed his doors," it means that a man is ruined. If an Arab of good family loses a lawsuit, and his adversary is about to inflict great harm, it is not uncommon to hear the following exclamation: "My house has been open for three centuries, wilt thou close it?" An open house means an hospitable house. The owner of such a one is happy and respected by his people. The greatest praise of a man is, that his house is open—ten are

* The *Birke* is mentioned frequently in the Scriptures. Solomon's Song, vii. 4, "Thine eyes like the fishpools of Heshbon, by the gate of Bath-rabbim" —*i.e.*, either so brilliant like the surface of its waters, or so delightful; for the Arab knows no greater delight than the contemplation of waters clear and bright.

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going out and twenty are coming. Thus, when the inhabitants left these places, they performed the symbolic act of closing their doors, as a sign that they were ruined. We climbed through one of the dilapidated houses into the interior, and found many rooms still provided with doors. Even now, rarely *a room* is found in Syria without a door. In the basement the doors are of stone. Stone steps lead to the upper story. Their staircases are remarkable for their great resemblance to those lately introduced into Europe—viz., self-supporting staircases. The stone steps have only one end fastened in the wall. From holes now and then found in the stones, iron balusters were probably used. The windows are of the usual dimensions. In the basement they are provided with stone shutters. The walls have closets, with shelves of Dolerit-stone. Around the sides of the rooms are benches, shewing that the former inhabitants had customs differing from the Arabs now resident in Syria; for they do not use benches, or even sit upon chairs. In the rooms are also found candlesticks of stone. These are one yard high, of a square cut, and without the ordinary cavity for a candle. Therefore lamps only were used; one of these I found in the city of *Kuseb,* still standing upon such a candlestick. It is of clay, of oval form, and covered with arabesques, similar to those which are found upon the Island of Cyprus. In the churches these stone candlesticks are usually covered with Greek inscriptions, and ornamented with acanthus-leaves. The most remarkable portions in the edifices of the Hauran are the *ceilings* and the *arches.* To support the heavy mass, the latter were made very strong, but they appear more light than they really are on account of the exquisite workmanship and the loftiness. I have seen thousands of these arches in as good a state of preservation as perhaps they were on the day of their construction, and they will remain so undoubtedly for a long time. In the city of *Sammet el Berdan,* I have seen arches that had thirty feet span, and their construction was the most beautiful I have seen on my whole journey.

MAUSOLEUMS.

The many *Mausoleums* in the Hauran deserve to be mentioned. They had their origin in the same epoch and in the same nation as the rest of these edifices. They stand mostly isolated, and have the form of low square towers, from thirty-five to forty feet in height, and thirty to forty feet in width. Their interior is empty, without decoration. The wall facing the entrance contains niches for the reception of the sar-

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cophagi, or stone coffins. In all the mausoleums visited, the sarcophagi are not to be found in the niches; but they are often seen in front of the cisterns, and now used as troughs for cattle.

The style of architecture I would call Hauranic, although we have still to examine who originated it, and by what people it was developed. I know that many are not willing to admit the fact that barbarians contributed or were instrumental in the erection of the splendid edifices of Amman, Gerasa, Bozra, Kanawat, Suhbe, and even the Temple of the Sun at Palmyra. An examination of this subject requires us to take a cursory view of Roman, Byzantine, and Arabic history. The origin of the Hauran temples must be set down in the Roman domination of Syria. The occupation of Pompey for about one hundred years was only nominal in the East, and the inscriptions shew that Christianity, in A.D. 250, was already established to a great extent. There remains only about two hundred years during which these Hauran temples were erected. One solitary temple in the city of *Dekir,* situated on the eastern Lohf of the Lega, seems to date from the times of the Seleucidæ. Its beautiful material is scattered all over the city.

REMARKABLE RUINS.

Returning to the subject of the *Safa,* I will furnish some information about the "*Ruin of the Safa,*" (Khirbet es Safa), called by the tribes of the War also the "*White Ruin,*" (Khirbet el Beda). This castle, aside from a church in Knese, is the only edifice in the Ruhbe and vicinity built of a fine bluish volcanic stone. By the atmospheric influences of a thousand years it has become rather gray, and to the Bedouin appears to be *white.* It therefore forms a great contrast to the black lava upon which it stands. Hence the name of "White Ruin." This castle is one of the most interesting edifices in Syria. It is situated upon the eastern Lohf of the Safa, and its gate faces the Ruhbe, which is there seen in its whole extent. Although surrounded by bastions, it seems that these were erected merely as a matter of ornament, as even the gates are adorned with rich architectural sculpture. Besides, there is no ditch. The extremely neat execution might pass for Roman, especially if brought in connexion with the garrison of Nemara, as I have seen traces of a Roman road in the War between Nemara and the Ruhbe. But the spiral columns of the Byzantines and the Arabesques, unlike those of the Romans, testify to a later origin. In like manner the representations of quadrupeds and birds, as an essential part of

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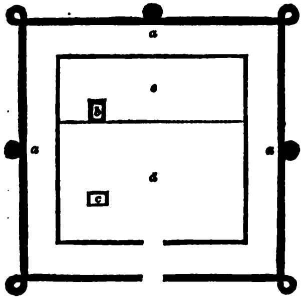
the ornaments, prove that a foreign element has been added to the Roman and Greek architecture. The castle stands isolated, and covers a space of ninety-five paces square. The following sketch will enable us to understand the description of the plan:—



The four corner bastions are hollow in the centre; the three side bastions, however, are filled up with mason-work. The beautiful wall is one yard thick, and in the first, third, and fifth layers, the square blocks reach through the whole width of the wall. On the inside (*a*) the rooms extend to the outer wall. The destruction, and subsequent rude transformation, make it difficult to comprehend the original, but nevertheless very simple plan. The destruction has been premeditated and complete. Of the outer wall and the bastions there remained only about five yards in height. A wall divides the interior into two unequal squares, (baude,) and seemed what the present inhabitant of the Ruhbe calls in his tent the *Saha*, or dividing wall between the family room (Gynœceum) and that part where strangers are received and the male portion of the servants lodge. A tower, (*d*,) which stands alongside of this wall, was *subsequently* erected from the ruins of the castle, for the blocks are piled up without cement, and the sculptures placed upside down. The gateway leading to the interior court was ornamented with beautiful arabesques. The fountain in the outer yard (*c*) is now filled up. The architrave, originally consisting of but one piece, lies broken in several pieces on the floor. It was thirteen and a-half feet long, two feet high, and two feet thick. The decorations, consisting of arabesques, flowers, and grapes, are in fine taste. The lower portion of the architrave contains, in twelve circles, various animal forms. I first took it for a representation of the Zodiac, because the first animal was a lion, the second a bull, and the third a ram; but further on the figures have nothing in common with the Zodiac. The fourth circle has a gazelle, upon whose back is a bird with outstretched wings. This is probably the Arabian hawk (Isbir), which is still used for hawking. The fifth animal is difficult to distinguish; perhaps it is a camel. The sixth has two short horns, and one hunch upon its back. The seventh cannot be recognised. The eighth

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seems to be a horse. The ninth is, again, an animal with a hunting hawk upon its back with outstretched wings. The tenth is a bird with a short beak, thick body, and short feet. It resembles much a clumsy waterfowl. My companion, Muhammed Effendi, thought it the *Dugan*, an unwieldy species of hawk, which, on account of its awkwardness, is called the "hunter's ass," (Himar es Sejad). The eleventh is an animal with rams' horns turned inside, having a gazelle on its back. The twelfth circle contains a capricorn.

INSCRIPTIONS.

Not far from the castle, a smaller building has been erected from its ruins and sculptures. I observed upon one of the stones the figures of a lion and a camel, which with the Arabs are the symbols of power and obedience. The same combination appears upon the celebrated imperial mantle of red silk in Nurnberg, which the Sicilian Mussulmans presented to the Norman Prince Roger about the year A.D. 1150, as a sign of their submission. The well-drawn forms of animals are not round, but flat, and made with a correctness that led me to the belief that we have to deal here with a peculiarly developed, but as yet unknown art. Who has built this castle? With my companions I have in vain searched for an inscription to furnish some clue. Not being provided with levers, we were unable to lift the heavy blocks. Nevertheless the following may be received as sufficient evidence: A powerful ruler built this castle for a residence during the winter months. Then Ruhbe looks like a paradise, and the comparative security of the spot adds to the pleasure of such a residence. The surrounding village was used by the relations, servants, and accompanying nobility. Other princes inhabited the neighbouring castles and villages. In April or May the prince left the Ruhbe with his suite, and went into the cooler portions of his kingdom, because in the summer season no man or beast can inhabit the Ruhbe. When I asked the people where the princes went in the summer season, they all pointed to their present summer retreats, which is the eastern slope of the Hauran,—consequently the castle of the Safa was a winter residence of the kings of the eastern Hauran. Who were those princes, and what was the period of their empire?

Ten days later, when I visited the city *Sane* of the eastern Hauran, I saw another castle only ten minutes distant from that city, and I was strongly reminded of the White Castle and of its founders. It had the same square form, the same bastions on the corners, the same style of architecture, and

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the gate was likewise in the centre of the eastern front. Although I could not see the sculptures of the architrave, still I perceived that this building and the White Ruin originated with one and the same people. Only, the castle of Sane had another object. It was not for "Fantasia" sake, as the Arabs say, but for protection and shelter, which accounts for the difference in its construction.

Art. IV.—THE NEW JERUSALEM.*

The description of the New, or Heavenly Jerusalem, given by St John in Rev. xxi. is literal, and will be literally realised. This heavenly city will be enlightened with the Divine Glory, the splendour of which will far exceed that of the material sun, and will probably be seen by all the nations of the globe.

To prevent the reader from entertaining any mistakes or misapprehensions respecting the nature of the subject, and that he may be the better prepared for a proper investigation of the Scriptures which relate thereto, it may be necessary, before the proofs are brought forward, to give a concise, but plain and simple statement of what appears to be the nature of the case, in a few preliminary observations:—

1. It is in the highest degree probable that this heavenly City, called by St John "*The new,*" and "*The holy,*" and which, for the reason given in the introduction, we shall name *The Heavenly Jerusalem,* will literally descend, and be permanently fixed on earth.

That it will be filled with the glory of God; and will be an object of human sight; and that its *appearance* and *dimensions* will really be as described by St John. That it will cover the earthly Jerusalem, together with a space of territory around it to the extent of fifteen hundred miles square.

2. Of what precise nature *the substance* of this heavenly fabric will be, it is impossible to decide. It may be of such a nature, of which, at present, there exists no specimen. Whether it will be *material* or not? or whether it may be a medium between what we call *material* and *spiritual?* (to suppose it impossible for such a medium to be produced, would be very unwisely and presumptuously to limit the Divine Power; for as the Lord has been pleased to create in this globe *material*

* This article forms the *ninth* chapter of the treatise, of which we have already given several chapters. We omit the seventh and eighth chapters, as, in our judgment, not at all satisfactory. We give this last, though not endorsing all the writer's statements.—Editor.

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substances of vastly different degrees of density, for instance, between *air* and *gold*, is it at all improbable that He has created, or may create, *spiritual substances* of very different degrees of spirituality?) whether this wonderful edifice will possess *gravity* or not? and a hundred questions more might be asked. No direct answer to them can be given with any degree of propriety.

3. Although this heavenly city will overshadow the earthly Jerusalem, and a very large portion of land besides, yet, doubtless, it will be of such a nature as not to interfere with the concerns of the people in the human state, who will reside in that highly-favoured domain. And we may naturally conclude, that the substance of which it will be composed will no more affect their bodies, or hinder the freedom of their motions, than the body of air does at present, although we know the atmosphere to be *material.*

4. From the information given by St John, it appears certain, that no access to the earthly part under the heavenly city will be obtained, but only through the twelve celestial gates. And that no unholy persons, such as will continue to exist on earth, will be permitted to enter those gates by the heavenly guards that will be placed there.

5. This glorious superstructure will be the residence of the saints after they have obtained their glorified bodies. But whether it will be at first the residence of all the blessed, or only of a part, and if *partial,* what part or proportion, we are not told; therefore any conjecture concerning it would be improper. But we may venture, however, from the nature of the case, to draw the following rational conclusion: that although it may be supposed, at the time of its descent, to be capable of containing all those which at that period shall have died in the Lord; yet, from the idea that has been stated and substantiated in Chap. V., concerning the *eternal increase* of the righteous, it could not continue to receive that endless addition. Notwithstanding this celestial fabric should consist of as many different *regions,* as its height of fifteen hundred miles could possibly admit, still a time must arrive when they would be completely filled.

The consequence that naturally arises from hence is, that there will be at least *two* distinct and different places of abode for the righteous in a future state. This will probably give occasion to various sallies of wit and pleasantry. But we should do well to consider, that whether the saints are in *one,* or in *two,* or in *many* different places, it will not detract from the happiness of any: for, as God is everywhere present,

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although they may be in widely-distant places, yet, where He is pleased to *manifest His glory,* or *loving presence,* there is heaven.

That these ideas are not the mere *fanciful whims* or *fantastic reveries* of a sportive or wild imagination, will sufficiently appear from that which follows:—

I. *The description of the new or heavenly Jerusalem, as given by St John in Rev. xxi., is literal, and will be literally fulfilled.*

The apostle, after having given in chap. xxi. 2, 3, a concise episodical view of it, introduces the full and proper description at ver. 9, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb

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are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." (Ver. 9–27.)

This description is considered by some writers as an emblematical representation of the Christian Church in a state of great prosperity and purity; and which, they suppose, will be realised in the future ages of the world. By others it is believed to be a figurative description of the state of the blessed in the eternal world. We will first, in a general way, contemplate the latter of these opinions.

Viewed in this light, it may well be asked, What *relation* exists between the things so explicitly described and those that are *merely spiritual?* What *similarity* can be discovered between *a city, a wall*, the distinct foundations and appearances of which are so particularly described? *Gates*, of a nature so *peculiar* and *unprecedented*, each several gate consisting of one single pearl. *The situation* of the gates towards the four *cardinal points*, east, west, north, and south. *The figure* of the city, a perfect cube. *Its dimensions*, 12,000 furlongs, or 1500 miles square. *The measure* of *the wall*, 144 cubits. It is again asked, What *relation* or *similarity* can be conceived to exist between these things, especially *situation, figure*, and *dimensions*, and things *purely spiritual?* Can any person deliberately entertain the idea that a God of infinite wisdom would make use of language so *peculiarly definite*, and so *emphatically descriptive*, if nothing *any way similar* was intended? The mind naturally shrinks from such a conclusion.

With respect to the other application of the passage to the future prosperity of the Christian Church; on an impartial examination it will appear nearly, if not altogether, as difficult to perceive any congruity or resemblance between the type and antitype as in the former opinion. On either of these plans the greatest force and unnatural straining must be used to make any tolerable sense of it.

We will a little more particularly examine the language of some parts of it.

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Ver. 10, "And he shewed me that great city, the holy Jerusalem, *descending out of heaven from God.*" In ver. 3, also, it is expressed in language equally definite, "And I John saw the holy city, new Jerusalem, *coming down from God out of heaven.*" See also chap. iii. 12.

Now, what rational or fair interpretation can be given of this repeated description, but that which is literally implied? especially as there is nothing in that sense but what is perfectly consistent with reason, and corroborated also by several other portions of Holy Writ. Indeed, if the literal descent of this city from heaven to earth be not really intended, the language is improper, and directly calculated to produce ideas that are false and delusive. But admit the strict literal import, and the improprieties, obscurity, and difficulties disappear.

Ver. 24, "And *the kings of the earth* do bring their *glory* and *honour* into it." If this be applied to *the eternal state*, it will be found altogether irrelative; for it is generally admitted that in the future blissful state all the distinctions that had existed on earth between *kings* and *subjects, high* and *low, rich* and *poor*, &c., will cease to exist, and that the different degrees of honour conferred on them there will be according to the different degrees of grace they obtained while in this world. It is evident, therefore, that this title, "*kings of the earth*," never can, with any propriety, be applied to the inhabitants of the eternal state. And with regard to their *glory* and *honour*, here spoken of, as they appertain to *kings of the earth*, their *nature* and *qualities* must consequently be *earthly*; and it will readily be admitted that no glory or honour of an earthly nature will ever be brought into those spiritual regions of happiness.

By applying this part of the description to the future prosperous state of the Church on earth, although it may appear more rational than the former, yet, as it is generally supposed that the corrupt nature will still remain in the human race, in that case the influx of temporal riches and honour would be likely to do the Church but little good. Of this the days of Constantine, and numerous instances in successive ages since, have given us melancholy specimens.

This part of the quotation evidently refers to *the human state*, and must be limited to the *earthly city*, and those parts surrounding it, that will be covered by the heavenly city. Thus viewed, in connexion with the ideas which, in the former part of this work, have been advanced from numerous other parts of prophecy, the meaning is then plain and easy. By

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"*the kings of the earth,*" the literal kings of the various nations of the globe are intended. It perfectly coincides with Isa. lx. 11, "Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces (or wealth) of the Gentiles, and that their *kings may be brought.*" See also Ps. lxxii. 10, 11. The earthly inhabitants of that favoured land being renovated, and under the immediate presence and inspection of the Lord of glory, there will be no danger of that wealth and honour being abused to improper purposes, or of producing any injurious effects.

To prevent any misapprehension, let it be again observed that as there will be no entrance to the earthly Jerusalem, and to the throne of the Messiah therein, but through the gates of the heavenly city, it may, in an imperfect sense, be said that all who shall approach the earthly city will *enter* and *be in* the heavenly one. But they will not be able, while in bodies of flesh and blood, to *ascend* or *inherit* the regions of it, any more than we can now ascend or dwell in the air. This explains St John's language in this part, where he says *the kings of the earth* (that is, earthly persons) do bring their glory and honour into the heavenly city. It proves, at the same time, in the clearest manner, *the literal descent* of this celestial fabric to the earth, and its continuance there; because, by admitting this the passage obtains a meaning, perfectly rational, perspicuous, and consistent in all its parts; but with any other application it is the very reverse.

Ver. 26, "And they shall bring the *glory* and *honour of the nations* into it." This part, as well as that which we have just considered, contains sufficient evidence that this heavenly building will be connected with the earthly state; for what *nations* can be designed whose *glory* and *honour* are to be brought into it but those which are of a temporal or earthly nature?

We see, then, that every circumstance concurs to recommend the literal sense of the description, and to forbid views of an opposite nature.

Before we quit this interesting portion of revelation, it is needful to observe further, that though the meaning is on the whole literal, yet there are some degrees of exception. This glorious edifice, in comparison of earthly things, will be, at least in a considerable degree, *spiritual.* But St John says, ver. 18, "And the city" (referring probably to the mansions or dwellings) "was pure *gold.*" And again, ver. 21, "And *the street* of the city was pure *gold.*" But this gold is said in both places to be "like unto *clear* or *transparent* glass." Now,

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we know gold is perfectly opaque, consequently literal gold cannot be intended. The apostle seems to describe it according to the appearance it had, so that all we are to understand by it is, that its *colour* and *brilliancy* was like that of pure gold, but nevertheless perfectly transparent. It is also said, ver. 18, " And *the building of the wall* of it" (that is, the body of the wall, from the foundations upward) " was of jasper." So likewise the twelve different foundations are said to consist of as many kinds of *precious stones.* But it must not be supposed that these gems will be similar in nature and properties to those that now exist on earth. It is, doubtless, to be understood with respect only to *the appearance* it will have to the surrounding earthly inhabitants, when viewed from without; for as to its *real nature,* or how it will appear to the *glorified inhabitants,* it cannot be known by any person while in the body. To this is properly applicable what the apostle says, 1 Cor. ii. 9, " Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Rev. xxii. 14, " Blessed are they that do his commandments, that they may *have right to the tree of life,* and may enter in through the gates into the city."

It may be considered as certain that the trees of life will exist or grow in the earthly part, and that their use will be appropriated for the benefit of persons then living in the human state, as we have already seen in a former chapter. *Their entering " through the gates into the city,"* in order to their admission to those trees, necessarily implies the existence of the heavenly city over the terrene part in which they are represented as growing. This fully agrees with, and confirms the views before stated on the subject. Contemplated in this light, every idea is clear and harmonious; but by referring it to *the eternal state,* and making the tree of life a thing merely spiritual, a veil is thrown over it of impenetrable darkness and confusion.

The expression in the former part of the verse is rather singular: " Blessed are they that *do his commandments,* that they may *have right to the tree of life.*" It seems solely to relate to the people who will be living on earth at the time to which the prediction refers. Is the following circumstance implied therein? That after the descent of this heavenly fabric, some *new regulations* or *commandments* will be communicated to the Gentile nations; the proper observance of which, through the Divine assistance, will constitute that degree of holiness which will prepare them for, and give them,

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through the gracious promise of Jehovah, *a right to* the fruit of the tree of life, as a means of completing their renovation, by producing such a change in their bodies as to render them immortal, incapable of disease, decay, or death. It is obvious that *something peculiar* is intended in the condition here mentioned, of "*keeping His commandments;*" but respecting its nature, conjecture is the furthest to which we can at present attain.

II. *That this heavenly city will be enlightened with the Divine glory, the splendour of which will far exceed that of the material sun; and will probably be seen, more or less, by all the nations of the globe.*

1. Rev. xxi. 10, 11, "And he . . . . shewed me that great city, the holy Jerusalem, descending out of heaven from God, *having the glory of God:* and her light was like unto a stone most precious, even like a *jasper-stone, clear as crystal.*"

The description given of this by Dr A. Clarke, in his comment on the words, is very interesting, and beautifully illustrates the subject. He says: "A *crystal* is perfectly *clear;* the Oriental *jasper* is a beautiful *sea-green.* The stone that is here described is represented as a perfectly transparent jasper, being as unclouded as the brightest crystal, and consequently the *most precious* of its species. Nothing can be finer than this description. The light of this city is ever intense, equal, and splendid; but it is tinged with this *green hue,* in order to make it agreeable to the sight. Nothing is so friendly to the eye as *green;* all other colours fatigue, and, if very intense, injure the eye. To this colour the structure of the eye is adapted, and the general appearance of the earth is adapted to this structure."

These observations, while they shew us the peculiar, tender care of the Most High, by consulting in His operations the welfare and happiness of His creatures, give us, at the same time, from the nature of the case, a *strong presumptive proof* that the external light of this glorious superstructure will be *intended for,* as well as *adapted to eyes* that will be *human,* and not *spiritual.*

2. Ver. 23, "And the city had no need of *the sun,* neither of *the moon* to shine in it; for *the glory of God* did lighten it; and the Lamb is the light thereof."

The idea that naturally arises from its having no need of the sun to shine in it, is, that the light of it will be at least equal to that of the material sun.

3. Ver. 25, "And there shall be *no night there.*" The

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same words are again repeated, chap. xxii. 5. They naturally imply that the light of this city will be uniform and uninterrupted, so as to prevent, as far as any considerable degree of it will extend, a succession of day and night.

Let us now examine what views the Old Testament prophets entertained of this matter, and how far their descriptions of it agree with that of St John.

4. Isa. xxiv. 23, "Then *the moon* shall be *confounded,* and *the sun ashamed,* when the Lord of hosts shall *reign in mount Zion,* and in *Jerusalem,* and before his ancients gloriously."

From these words, "*When the Lord of hosts shall reign in mount Zion,*" its reference to His future literal reign in that place appears to be incontrovertible; and as this heavenly city will be so closely connected with that reign, there is every reason to conclude that it directly refers to the subject we are now engaged with. The words evidently imply that the light of this city will so far *exceed* that of the sun, as to overpower his rays, and so, figuratively, to make him ashamed: just like the light of a taper or candle, when exposed to the rays of the sun.

If the text be viewed in a *symbolic sense,* as signifying the vast *inferiority* and *subjection* of the *political luminaries,*—that is, the kings of the various nations of the globe to the Messiah, as *the great King* over all the earth,—its import would be clear and proper: but the literal meaning before given is more natural.

5. Isa. xl. 5, "And *the glory of the Lord shall be revealed,* and *all flesh shall see it together.*"

These words likewise are capable of a figurative explication, signifying *the glory of Divine grace,* when seen and experienced by *all the human race,* in the regeneration. But from the peculiarity of the phrase, "*The glory of the Lord* shall be *revealed,*" its reference to the glory of God in the heavenly Jerusalem is far more probable.

Thus contemplated, it then becomes alike peculiarly appropriate and perspicuous. The latter part of the verse appears more particularly to imply, that the light of this city will be visible to all the inhabitants of the globe. But it is difficult to apprehend how this can be performed, except by giving to the light of it, by some means or other, a very great degree of refrangibility. For, notwithstanding the large dimensions of this astonishing fabric, especially its height, yet the view of it, independent of refraction, will extend only over about 102 degrees of the surface of the globe, or something less than three-tenths of its circumference. If we add thereto eighteen

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degrees each way for the present refraction of the solar rays, its light would not then reach the limits of the hemisphere by about twenty-one degrees every way. If, therefore, its light will really extend through the other hemisphere, it must be by some additional act of omnipotence; but in what manner who can tell? If it will be by additional refrangibility, its degree must be very great indeed. But it is as easy to the Almighty to give it 129 degrees as eighteen to *solar* light; and that would convey the light of it, in the absence of the sun and moon, even to the very antipodes.

6. Isa. lx. 1–3, "Arise, *shine;* for thy light is come, and *the glory of the Lord is risen upon thee.* For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and *his glory shall be seen upon thee.* And the Gentiles shall come to thy *light,* and kings to the *brightness* of thy rising."

The future earthly Jerusalem appears in this passage to be personified. In the first verse she is described in her future glorious state covered and filled with the glory of the heavenly city, and congratulated on the inexpressible change from her former to her then present circumstances. And that this contrast might appear the more striking in the former part of the second verse, her present depressed and suffering state is delineated in symbolical language, in which "*darkness*" represents the greatest *moral and temporal destitution.* "For, behold, *the darkness* shall cover the earth, and *gross darkness* the people." Then her glorified state is resumed, first in figurative language: "But the Lord shall *arise upon thee,*"—alluding to the rising of the sun after a very long, dark, and tempestuous night; and afterwards in literal language: "And *his glory shall be seen upon thee,*" &c. If the passage be viewed, in a more limited sense, as a prediction of the still future restoration and prosperity of the Jewish nation and polity, (which is indubitably implied in it,) the sense is good, and the description grand; but understood in the way before stated, every part of it will then appear peculiarly emphatical, and exactly descriptive.

7. Isa. lx. 19, 20, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but *the Lord* shall be unto thee *an everlasting light,* and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

From the preceding and following parts of this chapter, it

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undoubtedly refers to *time,* and a state that is *human.* By supposing the prophet to refer, in these two verses, to the *eternal state,* is imputed to him the greatest disingenuity, by uniting subjects which bear to each other no relation; and reduces the sublime ideas therein contained to mere *insignificant truisms.* But, viewed in harmony with the subject-matter before us, their propriety and sublimity are striking.

The earthly Jerusalem and country around are here addressed as in the first verse. The apparent import is, that through the superior lustre of the heavenly city, the light of the sun and moon will be entirely superseded, with respect to the inhabitants of that highly-favoured land, and also of those surrounding nations that will be within the reach of its powerful light. But it is needful to observe, that in the other parts of the globe, in which its influence will be much diminished, if not entirely lost, the sun and moon will still continue to perform their offices as they do at present. The 20th verse implies, that as the divine light will be uniform and constant, there will be no more "*going down,*" or withdrawing the source of their light, as was the case with their former luminaries. It perfectly coincides with Rev. xxi. 25, and xxii. 5.

8. Zech. ii. 5, "For I, saith the Lord, will be unto her *a wall of fire round about,* and will be *the glory in the midst of her.*"

This encouraging promise was delivered by an angel of the Lord to the prophet Zechariah in behalf of the then ruined condition of the temple and city of Jerusalem, as an inducement to the people to exert themselves in repairing them. But the words plainly imply such *complete* and *inviolable protection* as never yet has been experienced by its inhabitants since the prophecy was penned: and therefore must be referred to times that are still future. By applying it to the subject under discussion, its propriety will be fully established. The glory of this divine structure will be so refulgent, and such a cogent proof of the presence and protection of the Deity, it will as perfectly secure the inhabitants from all attacks of outward enemies, as if they had been encompassed with a literal wall of fire. *The appearance,* as before noticed, seems to be that which is particularly adverted to. At a distance, it will probably appear like an *immense body of fire.* This being "*the glory in the midst of them,*" intimates that *His presence* and *dwelling* among them will be the source of that glory.

Another passage which has greatly perplexed the minds of commentators, and, according to the commonly-received hypothesis, will not admit of any satisfactory interpretation, is—

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9. Zech. xiv. 6, 7, "And it shall come to pass in that day, that the light shall not be clear," (or precious,) "nor dark; but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening-time it shall be light."

Viewing it as connected with the times and circumstances now under consideration, the following very concise paraphrase, it is hoped, will not only render the meaning obvious, but will also be found to be fully warranted by the original:—

"And it shall come to pass in that day, that the light shall not be *esteemed precious* on account of intervening thickness or darkness, but it shall be one uninterrupted day which shall be known to the Lord; not day and night alternately; but it shall come to pass, that at evening (or night) time it shall be light."

From the preceding and following verses, it clearly appears to refer to the times that will succeed the future advent of our Lord; and its consequent reference to the present subject is inferred. The evident drift of it is as follows:—In the present state of things, after a night of darkness, the light is accounted precious; but then it shall not be so, for it shall be one continued day, which shall be known to the Lord—that is, shall be produced by infinite wisdom and power; so that there shall be no longer in that part a succession of day and night; but at the time that, otherwise, it would have been evening, or night, it shall be light.

There are several other places of Scripture which appear more or less plainly to bear some relation to this subject; to a few of which the reader is referred for fuller satisfaction—Ps. l. 2, cii. 16; Isa. iv. 5, 6, xxxv. 2, liv. 11, 12, lxii. 1, 2, 3; Matt. xiii. 43.

As to the precise *time of its descent*, this is uncertain; although there is much apparent probability that it will not be long after the regeneration of the Israelites shall have been completed, as there are some passages of Holy Writ that very strongly favour the idea that it will be long before the renovation of the Gentile nations; and that after its descent there will exist around it persons of the vilest dispositions and conduct. The places referred to are—

1. Rev. xxi. 24, "And *the nations of them which are saved* shall walk in the light of it." This mode of speech, the nations of them which *are saved*, or, *the saved nations*, (meaning those that will have been regenerated,) naturally implies that there will be, at the same time, *nations that are not saved.*

2. Ver. 27, "And there shall in no wise enter into it *any*

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thing that defileth, neither whatsoever" (more properly, nor whosoever) "*worketh abomination,* or *maketh a lie.*" The evident import of this is, that there will, at the time referred to, be persons living in the countries surrounding the heavenly city, who will realise the detestable character given in the words, by actually and habitually committing the abominations there mentioned: and who, were it not for the celestial guards, might enter the city as well as those who were qualified to obtain that privilege. Now, if no such characters will exist there at the time, there would be no possibility of their entering it, which would render the contents of the verse futile and destitute of any foundation. The idea is more explicitly and forcibly expressed in—

3. Chap. xxii. 15, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." The 14th verse contains *the qualifications* of the persons, or *the conditions* the performance of which will entitle them to enter the gates of the heavenly city, and have access to the tree of life: and then, by way of contrast, the quotation describes *the opposite characters,* who will *not be admitted,* but are said to be "*without.*" The nature of the language implies, that the characters here spoken of will be, not *the departed souls* of such as had answered this description in the days of their flesh, but *persons then living in the human state,* who will be realising in their conduct the vices here described.

It has been before hinted, chap. vi. 8, that there will intervene a considerable space of time between the renovation of the Jews connected with the commencement of the Redeemer's temporal kingdom, and the conclusion of the regeneration of the Gentile nations. This is manifest from—

4. Zech. xiv. 16–19, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem" (that is, with Gog) "shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth" (the royal families appear principally to be intended) "unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord will smite *the heathen* that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

From the preceding part of the chapter, it is certain that

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the words just cited refer to times subsequent to our Lord's second coming, and the introduction of His temporal reign. It shews, as we have already seen, that His long-suffering will be extended to the *unholy* and *heathen nations* of the globe, and their probation long protracted, before He proceeds to severities in their extermination. How long this lenient method will be pursued, we have no clue to enable us to determine; but as it is highly probable that the heavenly Jerusalem will descend not long after the regeneration of the Jews, and that by far the greater part of His forbearance with the nations will contemporise with the presence of the heavenly city, it *so far* strengthens the notion that during this time there will be in different nations multitudes of unholy persons existing in the human state.

These observations strengthen and illustrate each other. It may be objected, that as these people who will refuse to obey *the Divine mandate* for their going up to Jerusalem to worship, &c., are represented as being in an *unholy* or *heathen state*, such characters would be prohibited from entering the heavenly city, if it should be situated at that time on earth. Therefore some may be led to infer that its descent during that period will not have taken place. To this it may be answered, that as the great design of the Lord in this affair will be the subjection of the nations to His authority, and to accelerate the progress of the renovation, there is every reason to conclude that this proclamation for their attendance at Jerusalem will also comprise those other *peculiar commandments* before mentioned, implied chap. xxii. 14, by obeying which, by Divine assistance, notwithstanding their former *unholy or heathen state*, they will be qualified to enter the city, and obtain access to the trees and water of life.

Against the idea of our Saviour's constant residence on earth, some may be led to oppose the following objection: "It is unreasonable to suppose that He will be so partial as to limit or confine the benefits and happiness accruing from His *immediate glorious presence* to the inhabitants of *one planet only*, while there are others, even in our system, that are of so much greater magnitude and apparent importance." To this it is replied: That the objection seems to be founded on the supposition, that *the Divine presence* of our Lord, as it respects His *Deity*, will be limited to this globe. But this is an entire mistake. His *omnipresence* can no more be limited than any other of His attributes. He may, indeed, *manifest His Divine glory* in some places more, and in others less, as circumstances may require, under the direction of infinite wisdom, &c., but still His *Divine presence* cannot cease to be unlimited.

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And with regard to His glorified *human nature*, there is every reason to conclude that *the presence and acts thereof* will extend to other parts of the creation, in proportion as it may be necessary for the welfare and happiness of His creatures, at the same time that it is His *chief residence*, and the *principal manifestations of His glory* will be vouchsafed to this world. The reasonableness of this will appear from the following considerations:—

It was for the benefit of the human race that He assumed our nature, and therein (in union with the Divine nature) performed, or will perform, all the wonderful scenes which relate to the salvation of mankind. He is therefore nearly allied to the human race in general, as flesh of their flesh, and bone of their bone; and to the Jews in a more *peculiar manner*. His eternal residence among them, therefore, will be no more than the fulfilment of a kind of *voluntary obligation* under which His own infinite beneficence had laid Him. But besides *the reasonableness* of this, *its reality is explicitly asserted* in several of the texts that have been before considered; particularly Ps. lxviii. 16, cxxxii. 13, 14, and Ezek. xliii. 7.

The reader has now seen the statement of the scheme of sacred prophecy contained in this treatise. He can scarcely have failed to remark the *agreement* of the writer's ideas with the evident import of the passages produced to support them; and if at all divested of prejudice, he must have observed the general *perspicuity* which attends the predictions relating to the glorious era so often adverted to. Nor can their *simplicity*, and the *facility* with which they convey their meaning, have escaped his attention. *Torturing* and *straining* are not necessary to make them speak sterling sense. It is hoped, too, that equally apparent have been the *reasonableness* and *propriety* of their obvious import, as expressed in the illustrations given of them in this work; and that in a still more prominent manner must have appeared *the harmony of idea* that subsists throughout the prophecies of the Old and the New Testament concerning those subjects.

Let the reader now contrast with this the interpretations given of the same passages in the various commentaries that are extant. In a few instances (where the inspired writers speak of the future return of the Israelites to their land, and their consequent prosperity) a literal exposition has been extorted from them by the *nature* and *force* of the language; but this is generally soon explained away, and lost in some *spiritual ideas* which are applied to other parts connected with these passages; but which ideas are as directly opposed to the

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genuine and obvious sense as spiritual things are to temporal. And on nearly every occasion which the author has had to consult or examine, he has found all those *emphatic expressions*, of which the *appropriate* nature of the language unequivocally determines the meaning, to be either passed over without a word of comment, or to have some interpretation given them which envelopes them in much darkness.

These explanations of the words of the Most High necessarily involve such imputations on some of the Divine attributes, as, if fully exposed, would revolt the mind. For this reason the writer has advanced them very sparingly, and dealt with them very tenderly.

May they not also have materially contributed to the increase of infidelity? The natural inference that must arise in the minds of those who consult only their own reason, is, "that if such be the meaning of the prophecies, the language is improper, and consequently could not have proceeded from a God of infinite wisdom." What wonder if, after such a conclusion, the Word of God should become the object of their contempt!

To the Jews, likewise, this mode of explication has been a fearful stumbling-block, which has very powerfully operated as a hindrance to their conversion.

The reader is now left to form his own judgment on the comparative merits of either side of the question.

Art. V.—THE DAY OF THE LORD IN THE EPISTLES OF PAUL.

In the former article on this subject, which was chiefly taken up with the consideration of Rom. viii. 18–23, the conclusions at which we arrived were left to be gathered from the course of the discussion, without being set down in any regular order. We shall now endeavour to state them more distinctly, adverting, at the same time, to other passages that bear upon them.

1. The sons of God, the righteous, shall be manifested, raised from the dead, and revealed in glory at the second coming. This we saw from Rom. viii. 18–23; Col. iii. 4; 2 Thess. i. 10; and Phil. iii. 21. The resurrection is not expressly mentioned in these passages, but it is implied in the expressions, "the redemption of our body," "we shall appear with Him in glory," "when He shall come to be glorified in His saints, and admired in all them that believe." These passages imply also the change of the righteous, who shall then

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be alive. This is expressly stated in Phil. iii. 20, 21, "Who shall change our vile body, that it may be fashioned like unto His glorious body." The same thing is taught in 1 Cor. xv. 51–53; 2 Cor. iv. 14; 1 Thess. iv. 14–17; 2 Tim. iv. 1, 8, expressly or by implication. But that the righteous dead shall be raised, and the living changed at the coming, is not denied by any, except by such as, with Hymeneus and Philetus, have erred concerning the faith, saying that the resurrection is past already; and we need not further insist upon this point.

2. The wicked who are alive at the coming shall then be destroyed. This is implied in the deliverance of the creature from the bondage of corruption,—of which bondage its subjection to the wicked forms a considerable part,—and is plainly taught in 1 Thess. v. 2, 3, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." These are the children of the night and of darkness; they are distinguished from the children of light, or believers, (ver. 4, 5,) whom that day shall not overtake as a thief; and it is plain that they are destroyed at the beginning of that day, or at the coming which bursts upon them suddenly and unexpectedly. So also in 2 Thess. i. 6–10, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints." Also 2 Tim. iv. 1, "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;" and if the living wicked are then judged, they shall also then be destroyed. In like manner, in 2 Thess. ii. 8–12, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," or the outshining of His personal presence, which is admitted by all whose judgment is of any weight to be the natural, undeniable meaning of the words. And if Antichrist shall then be destroyed, his faction—that is, the living wicked—shall be destroyed along with him.

3. Satan shall be overcome and restrained at the coming. Rom. xvi. 20, "The God of peace shall bruise Satan under your feet shortly." This cannot refer to any advantage in this life that the Christians were to gain over their great adversary, for, shortly after the epistle was written, Satan's

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power against them was mightily increased, and they were bruised, as it were, under his feet. But when it is connected with the destruction of Antichrist in 2 Thess. ii., the meaning becomes apparent. There were many Antichrists in the days of the apostles, there are many Antichrists still; and, in particular, there has been a long succession of them in the Church of Rome, the representatives for the time and the forerunners of that man of sin, the most perfect birth of the mystery of iniquity, whom the Lord shall destroy at His coming. "That wicked," in his final manifestation, is not a mere tendency, nor a mere system, but an individual, the representative of the finished Antichristian system, guiding and guided by its tendencies, and the despotic ruler of the nations of the earth. He shall be in the most intimate possible union with Satan. Judas is thought by some to have been a type and prelude of him; and the devil entered into Judas. It is unwarrantable to explain this away by saying that he entered into him in the sense of suggesting to him to betray our Lord, putting it into his heart, and pressing the temptation upon him. He did put it into his heart to betray Him; but entering into him, *εἰσῆλθεν εἰς ἐκεῖνον,* (John xiii. 27,) means much more than that. It means taking personal possession—no doubt for the purpose of putting it into his heart more effectually, and of gaining complete control over him. It is the same expression that is used of the legion of demons who had entered into the man, (Luke viii. 30,) *ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν,* and into the herd of swine, (ver. 33,) *εἰσῆλθεν εἰς τοὺς χοίρους.* Judas is the only man into whom the devil is said to have entered, and there can be no doubt that the man of sin shall be as thoroughly under his mastery as Judas was. From the importance of the time when the man of sin shall appear, and from the momentous consequences to the interests of the kingdom of darkness that depend upon the success or failure of his enterprises, it is certain that Satan will take the most effectual way of inspiring and guiding him, which is by possession or by working in him. The only question is, Will God permit it? There is nothing, so far as we can see, in the nature of the case, which goes against the affirmative, but rather the contrary. The fact of the possession seems taught in 2 Thess. ii. 9: "Whose coming is *κατ' ἐνέργειαν τοῦ Σατανᾶ,*"—according to the inworking of Satan. His conduct and character, the nature of his whole manifestation, in short, correspond with, or are what might be expected from, the working of the devil in him. This meaning of the phrase is

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borne out by its use elsewhere; as Eph. i. 19, 20, *τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ*, which refers to the production and maintenance of faith in the elect by the Holy Spirit, who takes possession of them and dwells in them as in a habitation, and exerts His mighty power in their regeneration and sanctification. Faith is produced and maintained not merely by the energy of the Spirit, but by the energy of the indwelling Spirit. So also Eph. iii. 7, iv. 16, and specially Col. i. 29; and this is confirmed by the frequent use of the verb *ἐνεργέω* in Paul's Epistles; in particular, see Phil. ii. 13, *Ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν, κ.τ.λ.* It appears, therefore, that the coming of Antichrist is according to the working of Satan dwelling in him; that he is, as it were, a compound individual; and that in destroying him, the Lord destroys both the man of sin and Satan in a manner suited to their respective natures. The language of 2 Thess. ii. 8 appears to have been purposely chosen to express this. Antichrist is the object of both *ἀναλώσει* and *καταργήσει*, and that whether the two components be taken separately and singly, or conjointly as making up one whole. But *ἀναλώσει*, "shall consume," has more immediately for its object the human component, while *καταργήσει*, "shall render inactive," "shall cause to cease from working," respects more directly the devil, the Satanic constituent. This distinction gives the language a force and a distinct perspicuity which, as it seems to us, no other view of the subject can give. At the coming, then, Satan shall be destroyed, in the sense of being restrained from working on the earth among the children of men. But as *ἀναλώσει* also has Satan for its object, though more indirectly, it appears that he shall not only be shut up from working, but shall also be consigned to punishment; and thus we see how and when he shall be bruised under the feet of the saints. So much Paul makes plain. He says nothing expressly of Satan being cast into the abyss, but this is implied in his being bruised under the feet of the saints, and in the destruction of Antichrist. It is evident that when he is reduced to inactivity, and destroyed or consigned to punishment, the abyss or bottomless pit shall receive him, and contain him as long as his inactivity continues. The apostle does not say that he shall be reduced to inactivity finally and for ever at the coming; Antichrist shall then be finally abolished, but that does not necessarily imply that Satan shall never again resume his working. There is nothing in the text, or anywhere else that we know of in Paul's writings, which forbids the supposition that the inactivity imposed upon the restless adversary at the coming may be only temporary.

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For aught that the apostle teaches to the contrary, Satan may again after a time be let loose from his imprisonment, and, for a season, resume his destructive plots and machinations with more intense malignity and more fierce and desperate energy than before. And thus we see how thoroughly the teachings of Paul harmonise with those of John. Paul gives us so much information on this subject; he tells us that, at the coming, Satan shall be restrained and consigned to punishment; John follows, and tells us the same thing, (Rev. xx.;) but he adds that, after having been shut up for a thousand years, he shall be loosed out of his prison, and shall go forth to deceive the nations.

4. The wicked dead are not raised at the coming, but at a subsequent time. There is nothing in Paul's Epistles which in the slightest degree favours the notion that all the dead shall be raised at once, or, at least, the wicked immediately after the just; and it is difficult to divine what are the passages upon which those who hold that fancy may be disposed to rest it. It is probable, however, that those which speak in the most general and indefinite terms will be chosen for that purpose. In Acts xxiii. 6, xxiv. 21, he speaks of the resurrection of the dead; in xxvi. 8, of God raising the dead; in xxiv. 15, of a resurrection of the dead, both of the just and unjust. But in all these places he speaks only of the general doctrine that there shall be a resurrection, or that God will raise the dead. The question whether there shall be any order of succession, or if so, what? he leaves altogether untouched, not even glancing at it in the most casual and distant manner. In the last of these, indeed, he teaches that all, or both just and unjust, shall be raised; but this, so far from being in favour of a simultaneous resurrection, inclines as much at least the other way. It were as difficult (indeed it is impossible) to prove from the words that the resurrection of the unjust shall follow so closely upon that of the just as that both shall constitute one resurrection in time, as to shew that the former shall follow the latter at so great a distance as to constitute two distinct and separate events. But the question of the order of succession is not touched here at all. Nor do the passages, Rom. ii. 5–16, where Paul speaks of "the day of wrath and revelation of the righteous judgment of God," or of the day of the Lord, "who will render to every man according to his deeds," or 1 Cor. iv. 5, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God," prove

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either that the dead shall be raised all at once, or that they shall be judged simultaneously. In these passages Paul was not called upon to speak of these points, and, in fact, he does not make the slightest reference to them. In both he speaks of the judgment as inevitable and inexorably just, for the purpose of alarming sinners, and instructing and encouraging saints; but he says nothing whatever of the order of events in the day of wrath. In that day God *will* render to every man according to his deeds; but it is not necessary to this that all should be raised and judged at once. On the contrary, for anything contained in the words, that day may be a long period of time, and He may raise and judge some at the beginning and others at the end of it. The hidden things of darkness shall not be brought to light, nor the counsels of the hearts made manifest, till the Lord comes, but that work may not be completed till a considerable time after the coming. In 1 Thess. v. 2–10, 2 Thess. i. 6–10, and 2 Thess. ii. 1-14, already quoted, the resurrection of the wicked is not taught at all, it is not even alluded to; and if we had no more information than is given in these passages, we could not know certainly that the wicked should ever be raised. These passages speak exclusively of the wicked living at the coming, and expressly declare their destruction; and of the righteous; and they imply the resurrection of the righteous dead, and teach their salvation along with that of the righteous living; the wicked dead are not in the passages at all. Nor is anything more contained in 2 Tim. iv. 1, where it is said that the Lord Jesus Christ shall judge the quick and the dead, at His appearing and His kingdom. For it may be held to mean, taken by itself, that He shall judge only some quick and some dead at His appearing, *e.g.*, the righteous dead and living, while the wicked living may be consigned to prison, and reserved for judgment along with the wicked dead at a future period. We say that the passage, taken by itself, cannot by any fair process be made to mean more than this. The words *ζῶντας καὶ νεκροὺς* have not the article or any general adjective affixed to them, as *πάντας*; they are therefore indefinite, and do not, as a matter of course, mean all the quick and all the dead. It is only the knowledge we have from other passages that can lead any one to understand them in a universal and exhaustive sense; and it certainly cannot be inferred from the passage that all shall be raised and judged at once. We know that all the quick and all the dead shall be judged by the Lord in the day of His kingdom; but for anything in the verse, some may be judged at His appearing, and the others when His king-

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dom has been established for a considerable time. It is hardly necessary to remark that the words in Heb. vi. 2, "of resurrection of the dead, and of eternal judgment," contain nothing bearing on either side of the question. We do not think that there are any other passages, either in Paul's speeches in the Acts, or in his Epistles, which any one who understands the meaning of language would even think of as proving that all the dead shall be raised and judged immediately upon the coming. It is no doubt common enough with those who hold what they call a general resurrection, just to quote a text that has something in it about the resurrection, and to think that they have thereby proved their point, though the text has no bearing upon it at all, but teaches something entirely different. But we say that neither in the writings of Paul, nor in the other Scriptures, can any single text, or any combination of texts, be found from which a simultaneous resurrection can be inferred. The texts above quoted contain nothing adverse to the proposition at the head of this paragraph; on the contrary, they are in the most perfect harmony with it.

But there are other passages which go further, as Phil. iii. 11, where he says, "If by any means I might attain *εἰς τὴν ἐξανάστασιν τῶν νεκρῶν*," indicating a resurrection of some, while others are left in the state of the dead. To rise, or to raise, *ἐκ νεκρῶν*, or *ἐκ τῶν νεκρῶν*, "out from among the dead," are the standing phrases to express the resurrection of Christ. See Acts xvii. 30; Rom. iv. 24, vi. 4, vii. 4, viii. 11, x. 9; 1 Cor. xv. 12, 20; Gal. i. 1; Eph. i. 20; Col. ii. 12, 18; 1 Thess. i. 10; 2 Tim. ii. 8. Also of Isaac, in Heb. xi. 19. And in Eph. v. 14, "Awake thou that sleepest, *καὶ ἀνάστα ἐκ τῶν νεκρῶν*," of rising to newness of life, out from among the dead in trespasses and sins. It is evident that in all these cases the words exactly express the facts; Christ rose out from among the dead, leaving them behind Him; Isaac would have risen in like manner, leaving the dead behind him, had he been actually sacrificed, and had God raised him to life; and this is true, spiritually, of all who obey the command in Eph. v. 14; they rise out from among those who still continue dead. *Ἀναστασις ἐκ νεκρῶν*, or *ἐκ τῶν νεκρῶν*, is the only proper and exact expression for these three cases, or for the resurrection of any number less than all the dead. It is essentially a limiting, restrictive expression; and unless it be regarded as such, it cannot be understood. And wherever it, or any equivalent form of words, occurs, we have there a particular resurrection, —a resurrection only of some, while others are excluded and left behind. Now, it was to this *ἀναστασις ἐκ νεκρῶν*, which

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is equivalent to *ἐξαναστασις τῶν νεκρῶν*, that Paul sought to attain. He regarded it not as peculiar to himself, but as appointed for believers; so that their resurrection is *ἀναστασις ἐκ τῶν νεκρῶν*, or *ἐξαναστασις τῶν νεκρῶν*, a resurrection of some out from among others who are left unquickened. The apostle teaches, therefore, that the wicked shall not rise at the same time with the just, but afterwards.

He asserts this, indeed, in express terms. We do not lay stress on 1 Thess. iv. 13–18, "The dead in Christ shall rise first," for this refers only to the priority of the resurrection of the just to the change of living believers, which agrees with 1 Cor. xv. 52, and restricts the meaning of *οἱ νεκροὶ* in that verse to the righteous. But it is taught in so many words in 1 Cor. xv. 23, 24, "Every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming; then the end." It is said that the apostle in this chapter speaks only of the resurrection of believers, but notwithstanding the great array of names on this side, we think that this view is erroneous. We admit that he speaks chiefly of the resurrection of the just, but that he speaks of this only we deny. For why was it that he found fault with the Corinthians? Was it because some of them denied the resurrection of the just? No, but because they denied that there was any resurrection, whether of just or unjust: Ver. 12, "How say some among you that there is no resurrection of the dead?"—*ἀνάστασις νεκρῶν*, the general expression; not *ἀνάστασις ἐκ νεκρῶν*, or *ἐξαναστ. τ. νεκ.* Had he used either of these phrases, the case might have been different. But it was the general proposition which they denied, and it is the general proposition which he proceeds to prove; though in doing so his attention, as was natural, is principally directed to the resurrection of those who are in Christ. And this is further manifest from ver. 21, 22, "For since by man came death, by man came also the resurrection of the dead, (*ἀναστ. νεκ.* the general expression again;) for as in Adam all die, even so in Christ shall all be made alive;" where the resurrection, not merely of the just, but of all the dead without exception, is expressly attributed to Christ. As all without exception die in Adam, so all without exception shall be made alive in Christ, some to the resurrection of life, others to the resurrection of damnation. To understand the second clause of ver. 22, of the spiritual quickening of the elect, is absurd, for that is not the subject of Paul's discourse. And although the wicked are not raised on the "same principle" with the just, who are one with Christ in law, and by the indwelling of His Spirit, that is no reason for excluding them

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from the text, and making Paul say, "For since by man came death, by man also came the resurrection only of some dead; for as in Adam all die, so in Christ shall not all, but only some, be made alive." The text teaches that on Christ's account, and by and through Him, all men without exception shall be raised, though no doubt on different principles and for different ends; and that, of course, without giving the slightest countenance to any form of heresy about the universality of the atonement, or about universal redemption. For it is certain that all men stand in some relation to Christ as Mediator; and it is only His appointment to that office that renders a resurrection conceivable. The sparing of the wicked in this world, and their resurrection at last, are both results flowing indirectly or by accident, to speak *more humano*, from Christ's appointment as Mediator for the salvation of the elect. The Father hath given all things into His hand, hath given Him power over all flesh, and hath committed all judgment unto Him. He is Mediator between God and man, not merely for those given Him by the Father in the everlasting covenant, but also for those not destined to salvation. The Father judgeth no man, but all His dealings with mankind, whether with the righteous or the wicked, are by and through Christ, whether in the way of magnifying His grace in the salvation of the one, or of illustrating His goodness and forbearance in sparing the others in this world, and of glorifying His justice at last in consigning them to punishment. All men are given to Him, though in different senses and for different ends, and He stands between them and the Father for carrying out these ends upon them. He is the Mediator of wrath as well as of mercy, of destruction as well as of redemption; and it belongs to His office as the Father's vicegerent to raise those for whom He died, and also those for whom He died not. He is accountable to the Father for all men, and it is as Christ the Mediator that He raises them all,—the righteous, as their Head and Saviour; the wicked, not as their Saviour, but as their Lord, Possessor, Judge, and Destroyer. Turretine says, Loc. xx., Quæst. i., § 13: "Quale verò foret dominium, si subditi in morte manerent? Hæc verò σχέσις Domini bifariam spectari potest, vel ratione fidelium, quorum ita est Dominus, ut sit etiam Pater, vel ratione impiorum, quorum est Dominus et Judex. Unde necessitas resurrectionis utrorumque pendet; fidelium quidem a Christo, ut redemptore et capite, quatenus debet esse servator corporis sui; impiorum verò a Christo Judice, qui unicuique debet reddere quod suum est." And although, in section 26, he distinguishes between

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Christ as Mediator, and as the Son of God, the Lord and Judge; yet it is the Son of God, the Lord and Judge, acting as Mediator, who raises the wicked "per virtutem omnipotentiæ et justitiæ, ad pœnas æternas." Calvin says: "Quo jure communis sit impiis et a Deo maledictis resurrectio, quæ singulare est Christi beneficium? . . . . Manet tamen illud fixum, aliam fore judicii, aliam vitæ resurrectionem. . . . Respondeo, non debere videri tam insolitum, cujus similitudinem in quotidiano usu cernimus. Nos totius mundi hæreditate scimus in Adam fuisse privatos; nec minus æqua ratione ab alimentis communibus nos arceri, quam ab esu arboris vitæ. Unde igitur fit ut Deus non solum oriri faciat solem suum super bonos et malos, sed quoad præsentis vitæ usus, inæstimabilis ejus liberalitas larga copia assidue profluat? Hinc certe cognoscimus, quæ propria sunt Christi et membrorum ejus, ad impios quoque exundare: non ut legitima sit possessio, sed quo magis reddantur inexcusabiles: sic Deum impii sæpe experiuntur beneficum, non vulgaribus documentis, sed quæ omnes piorum benedictiones interdum obscurent, illis tamen cedant in majorem damnationem. Si quis excipiat caducis et terrenis beneficiis resurrectionem non apte conferri: hic quoque respondeo, ubi primum alienati sunt a Deo vitæ fonte, diaboli interitum fuisse promeritos, quo prorsus abolerentur: admirabili tamen Dei consilio repertum fuisse medium statum, ut extra vitam in morte viverent. Nihilo absurdius videri debet, si accidentalis est impiis resurrectio, quæ invitos trahat ad tribunal Christi, quem nunc audire magistrum et doctorem recusant. Levis enim esset pœna, morti absumi, nisi pœnas suæ contumaciæ daturi coram judice sisterentur, cujus in se vindictam sine fine et modo provocarunt." (Instit., lib. iii., cap. 25, § 9.) It is evident that the wicked are raised by Christ as Mediator, and that in these verses Paul speaks not of the resurrection of the just only, but of the resurrection of all men.

He speaks of the same thing in ver. 32–34, "What advantageth it me if the dead rise not? Let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God." Throughout this discussion, he has only two alternatives in view,—first, that death is annihilation; and, second, that there shall be a resurrection of all. He does not notice the conceivable error that the soul might exist for ever after death as a disembodied spirit, the subject of reward or punishment; otherwise he could never have said, "Let us eat and drink; for to-morrow we die." And he gives them to understand by this warning, that should they fail of attaining to the better resurrection, they should

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come under the resurrection of damnation, as the certain consequence of allowing themselves to be deceived, and so corrupted, by evil communications. So that, keeping in mind these two alternatives, if he has not in view the resurrection of the wicked, as well as that of the just, his exhortation is powerless and utterly unintelligible.

And again, if he speaks only of the resurrection of the just, why does he specify in ver. 23 those that are Christ's at His coming, *οἱ τοῦ X.*? If their resurrection had been his exclusive subject, he would most undoubtedly have used another expression. But he evidently means to imply, that those who are not Christ's shall be raised also, but at a time subsequent to the coming; for it is not to be supposed that they shall be raised before it. And, moreover, if he is speaking only of Christ's people, why speak of "every man in his own order," *τάγματι*? If *ταγμα* means band or company, as Dr John Brown in his exposition of this chapter says it does, then it is evident that he must be discussing the resurrection generally, for the expression implies that there will be more bands raised than one. It is no more conceivable that the words *ἕκαστος ἐν τῳ ἰδίῳ τάγματι* can mean that those spoken of as raised shall belong to only one band, than it is possible to imagine that the taxed in Luke ii. 3, who went *ἕκαστος εἰς τὴν ἰδίαν πόλιν*, belonged all to one city, and went to be registered there. As there were many cities in the latter case, so there will be at least two bands in the former: first, the company of believers, who are raised in Christ to life eternal at His coming; and second, the company of the wicked, who are raised by Him afterwards. Therefore, if the word mean band or company, Paul is discussing the resurrection generally. Of course, this meaning of the word does not in any way go against the doctrine of a first and second resurrection, for it implies nothing as to the order of succession. That point will depend, not upon the clause in which the word occurs, but upon the following ones. All that is implied in the expression, *ἕκαστος ἐν τ. ι. τ.*, as to the number of bands, is only that it cannot be less than two. It requires two at least, but it may mean more—as the band of the righteous at the coming, and the band of all the wicked raised at the end of the millennium, with still another company of the righteous who died during that period. We think, however, that *ταγμα* here does not mean band at all, but series, or order of succession. For the apostle speaks of several parties, whereof Christ is one. He is clearly distinguished from the others. He rose by Himself. He is one of the parties comprehended under "every man," (*ἕκαστος*.) They that are Christ's are another party, in clear

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distinction from Him. Now, if *ταγμα* mean band, then our Lord by Himself must form one band, which is absurd; and this is true even on the false supposition that *ἕκαστος* does not include the wicked. *Ταγμα*, therefore, means, not band, but series, or order of succession; and the sense of the whole expression is, Every one in his own order, or at his own point in the series: Christ the first-fruits; afterwards they that are Christ's at His coming. It is here intimated that at the coming only the righteous shall be raised; for if otherwise, why, as was said before, specify *οἱ τοῦ Χ.*? and why fix the coming as the time of their resurrection, if all are then to be raised? Mere priority of order could never be the reason why the apostle should insist upon the resurrection of the righteous at the advent, if others shall rise then also. The words, "they that are Christ's at His coming," demonstrate that they that are not Christ's are not then raised, but are allowed to remain in their graves. How long they shall be suffered to remain there Paul does not expressly state; but it must be for such a period as that it may be said they are not raised at the coming. That period is marked by *εἶτα, εἶτα τὸ τέλος*, that is, *τέλος τῆς ἀναστασεως*; for though the final consummation may coincide with the completion of the resurrection, *τέλος* does not mean the final consummation here. We agree with Dr John Brown that the correct punctuation is, "Every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming; then the end;" and that a new sentence begins with, "When He shall have delivered up the kingdom," &c., and ends with "the last enemy that shall be destroyed is death." This is imperatively demanded by the obvious sense of the passage; for Paul is speaking of the resurrection, and he says that Christ is the first-fruits, but of what? Clearly not *τοῦ κοσμου*, but *τῆς ἀναστασεως*; so that *τέλος*, which answers to *ἀπαρχὴ*, is also *τῆς ἀναστασεως*, not *τοῦ κοσμου*.*

Now, what is meant by the end or completion of the resurrection? Obviously, the only possible meaning is the raising of those—viz., the wicked—who were not raised at the coming, and of any others who may have died in the interval between the coming and the end. There is first Christ himself; *ἔπειτα*, they that are Christ's at His coming; *εἶτα*, the end, when all the wicked shall be raised. Now, what length of time is indicated by *εἶτα*? *Εἶτα* and *ἔπειτα* themselves give no information. They mark succession in time, and the length of time indicated by them depends entirely upon the subject. It may be short, or it may be long, (see ver. 5–8.)

* See Dr John Brown's "Exposition."

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We know that ἔπειτα corresponds to a period of more than eighteen hundred years, and *εἶτα may* correspond to a period of similar length. It is certain from what has been said that it answers to some considerable space intervening between the resurrection of the just at the coming, and that of the wicked at the end.

And this is further evident from the consideration noticed in the former article, that if some considerable time shall not intervene between the coming and the end, then our Lord can have no peculiar kingdom at all. That He shall yet have a kingdom different from the present, that He shall be King *de jure,* which He is now, and also King *de facto,* which He is not, except to a comparatively small extent, as a glance at the state of the world is sufficient to shew, is admitted by all. He does not enter upon that kingdom till His coming, as is plain from 2 Tim. iv. 1, "Who shall judge the quick and dead at His appearing and His kingdom." Paul evidently expected the kingdom to begin with His appearing, but not till then, otherwise it is impossible to assign any reason why he should have connected them together. He could not have done so, had he believed it would be set up at any time before the coming. In that case he would have said "at His appearing" simply. 1 Thess. v. 2, 3; 2 Thess. i. 5–10, ii. 8, and other passages already quoted, shew that it is only then that He enters upon the full exercise of His royal authority and power. Now, if the coming and the end coincide, there will be no space left for that phase of the kingdom which all expect. That is described in such passages as Phil. ii. 10, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;" and Heb. ii. 7, 8, "Thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him." These have not yet been fulfilled, for Paul says expressly, "But now we see not yet all things put under him;" and they cannot be fulfilled till the deliverance of the creature from the bondage of corruption: for it is plain that, till that time, the principalities and powers, the rulers of the darkness of this world, the spiritual wickednesses in high places, who shall then become *καταχθονιοι,* will not bow the knee to Him; and this deliverance, as we saw from Rom. viii. 18–23, does not take place till the advent. This is, for the present, sufficient to shew that the kingdom shall not be established before the coming. More proof of,

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this will arise afterwards under other heads. But if not established before the coming, neither shall it endure beyond the end; for at the end, when all His enemies shall have been put under His feet (1 Cor. xv. 25), and death, the last of them, shall have been destroyed, He shall deliver up the kingdom to God, even the Father. This is, no doubt, a difficult passage, but it is sufficiently clear for our present purpose. It is evident that He delivers up His own kingdom, and not that of His enemies, for He makes it His own, destroys His enemies out of it, before He delivers it up; so that what He delivers is not theirs, but His; and to interpret it of their kingdom is to miss a most important part of the sense of the passage. Delivering up the kingdom means not merely rendering back in a state of perfection the material of the kingdom, that over which His kingly power shall be exercised, in which sense it may be called the enemies' kingdom, because it *was* theirs; but it means surrendering back, in some sense, the kingly power itself, as appears from the words, "For he must reign till he hath put all enemies under his feet;"* and from the statement, "Then shall the Son also himself be subject to him that put all things under him, that God may be all in all." The Son, as Mediator, is now subject to the Father, and the future subjection must differ from the present. It does not seem to be taught here that He shall cease to be Mediator, for He shall always be the band that binds the redeemed to God,—the foundation and efficient of their establishment in glory,—the head, indeed, of the whole creation, whether ransomed or unfallen. But the passage refers only to His kingly office, and the manner of its exercise. That His kingdom, His royal power, shall be everlasting, is put beyond all doubt by many places of Scripture, which cannot be explained away on the principle of an economical perpetuity; so that at the end He can cease to be king, only in respect to the manner of the kingdom. His subjection to the Father will appear to be greater after than before the end. The difference, in all probability, will consist in an apparent limitation of His kingly power. When He comes to judge the quick and dead, attended by the hosts of heaven, consuming the man of sin with the breath of His mouth, and destroying him with the brightness of His presence, punishing His enemies with everlasting destruction, binding Satan, crowning His people, and creating new heavens and earth for them to dwell in, and clothed with such terrible majesty that at the

* The meaning of ἄχρις depends, of course, upon the nature of the subject, for of itself it may mean either up to a certain point but not beyond it, which is the sense here, or up to and beyond a certain point.

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close the earth and the heaven flee from the glance of His countenance—we know that in all this He is the servant of the Father, and that His power is delegated; but then this is not apparent. His subjection, the delegation of His power, have become, as it were, imperceptible, lost to the view in the greatness of His exaltation, when He appears surrounded with the glory, and invested visibly and palpably with the authority and power of the supreme God over all things, as the absolute and uncontrolled Lord and Master of the universe, while the Father has, as it were, withdrawn Himself from view. This is not the manner in which He appears at present, for we see not yet all things put under Him; but that He shall thus appear at His coming and kingdom is agreed by all. Now, it is this manner of reigning that ceases when He delivers up the kingdom to the Father, and is subject to Him in such a way as that the glory, power, and supremacy of the Father may no longer be, as it were, hidden and obscured by the glory of the Son, but may shine forth clearly and conspicuously as the first and the chief. And this agrees with what Calvin says, Instit., lib. i., cap. 13, § 26: "Expedit me ascendere ad Patrem, quia Pater major me est. . . . . In superiore gradu Patrem locat, quatenus differt conspicua splendoris perfectio, quæ in cœlo apparet, ab ea gloriæ mensura, quæ conspecta fuit in ipso carne vestito. Eadem ratione alibi Paulus, (1 Cor. xv. 24.) Christum dicit redditurum Deo et Patri regnum," &c.; and more fully in Lib. ii., cap. 14, § 3. Christ, therefore, delivers up His peculiar kingdom at the end. If the coming and the end are coincident, He can have no peculiar kingdom at all, which is absurd, contrary to the plain teaching of Scripture, and the confident expectation of almost all Protestants. There is, consequently, a very considerable interval between the coming and the end; and it is at the end that the wicked are raised—their resurrection, in fact, is the end; and the proposition at the head of this section is true. We see that Paul is in perfect harmony with John. Paul teaches that the wicked shall not be raised for a considerable time after the resurrection of the righteous at the coming; John tells us specifically that the interval shall be one thousand years. From the foregoing another proposition may be drawn, viz., that Christ's kingdom begins with the first resurrection, and ends with the second.*

(*To be continued.*)

* For the argument from ἀναστ. ἐκ νεκρων, and from 1 Cor. xv. 23, see Wood's "Last Things," where this whole subject is discussed at length, and finally settled. Also "Goodwin on the Ephesians," Nichol's series.

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Notes on Scripture.

NUM. xiv. 11.

"And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?"

What are we to understand by these words? Is the infidel Gibbon justified in his sneer that the generation *which saw* the mighty works in Egypt and the wilderness, were the only generation of the chosen people which never believed in their reality? He is not justified. The text does not say, "believe the signs;" it says, "believe me." The difference between these two is very great. Had we asked any of the congregation of Israel at this memorable and melancholy season, Do you acknowledge the reality of those mighty works in Egypt and the wilderness? they would have answered with one voice, We do. Can I forget, one would have said, Egypt's cry of anguish on the night when her first-born were smitten? It will never leave my memory. Can I forget, another would have asked, that I walked with my fellows through the slimy bottom of the deep, when the waters were a wall to us on the right hand and on the left? It was only yesterday, a third would have exclaimed, that I and my children and my cattle drank of the smitten rock. It was this morning only, a fourth would have added, that I saw the manna descend around our tents, and gathered it for me and mine. Had we asked them further, Do you believe that these wondrous things were the doings of Almighty God, the stretching forth of His hand, the making bare His glorious arm? they would have answered again, *We do.* Men were simpler in those days; they acknowledged miraculous agency. Where, then, was the *unbelief* of which God complains in the words before us? Another question will bring it out. We say to them again, Then of course you believe that the God of your fathers loves you, and that His one earnest desire is to bless and make you happy? They answer with one voice, *We do not.* The mighty works we do not question, nor the Divine power which wrought them. But the past has never convinced us that He to whom that power belongs really loves and cares for us. We have never trusted Him hitherto, nor will we trust Him now.

It is of this that the words before us complain. Israel "believed not *God.*" Hence they never loved Him; and not loving Him, they never obeyed His voice. And continuing rebellious to the end, they left their bones in the sandy desert.

THIS, THEN, IS UNBELIEF. And it is no record of the past,—we see it around us every day. When men trample on the commandments of God, we know of a surety that they do not love Him; and if men do not love, it is because they do not believe. They answer indignantly, We do believe; we have never questioned that the mercies which we every day receive—sleep, and food, and raiment—are the gifts of a gracious Creator; He has bestowed them in the past, and we

look to Him to bestow them still. All this may be; but God's love to us personally is written on these daily mercies as legibly and distinctly as ever it was written of old on the wonders of Egypt and the wilderness, and if we have not read and learned the lesson which our mercies teach, we may acknowledge every one of them and be unbelievers in God still.

The same class of persons profess faith in Christian verities. There is no article of the creed, they tell us, which we have ever questioned. It may be so, but what have these articles revealed? Have they convinced us of the personal love of the Almighty Father of heaven,—that He is a Father to us? Have they revealed the Son as our Saviour, the taker away of our sins? Can we trust that Father's love? Can we confide in that Saviour's everlasting mercy? If not, we are unbelievers, as Israel were of old. We acknowledge the facts as they did; like them, also, we are blind to the lesson of the facts.

The belief of facts is quite secondary; what God desires is, that we believe *in Him.* His presence is the joy of eternity, and constitutes everlasting life. The preparation for this joy, therefore, the earnest of this life, is acquainting ourselves WITH HIM now.

ST JOHN x. 14, 15.

"I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."

As these verses stand in our authorised translation, their connecting link is wanting, and their meaning is in consequence obscured. They ought to be rendered, "I am the good Shepherd, and know my sheep, and am known of mine, *even as the Father knoweth me, and I know the Father*, and I lay down my life for the sheep." Here indeed is fulness of meaning and consolation too. The Shepherd knows His sheep as the Father knew Him: the sheep know their Shepherd as that Shepherd knew the Father. What does the Shepherd know of the sheep? He knows their weakness and need of strength; their temptations and need of succour; their sorrows and need of consolation; their perplexities and need of guidance. Thus the Father knew Him. For the sake of the flock He was to feed, and guide, and save, He himself became a lamb. The Father was His Shepherd. He knew Him in the hour of weakness, in the season of temptation, in the dark night of sorrow, in the time of difficulty, perplexity, and danger. The very depths of the tried and sorrowing heart were before Him; He poured into it the balm of Divine consolation, and ministered heavenly succour according to its need. And even so the Lamb of God, exalted now as the Great Shepherd, knows His sheep. The one knowledge is the measure of the other. As perfectly and entirely as the Father knew Jesus, so perfectly, so entirely Jesus knows us His people. He declares this plainly in the text before us. Let us take the full comfort of His words.

The second declaration is but the echo of the first. The sheep know

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their Shepherd as that Shepherd knew the Father. Would we understand how He knew the Father, let us turn to the Book of Psalms:—"The sorrows of death compassed me, and the floods of ungodly men made me afraid; in my distress I called upon the Lord, and cried unto my God." "Plead, Lord," he said in that hour of darkness, "with them that plead with me, fight against those that fight against me." "The enemy crieth so, and the ungodly cometh on so fast; for they are minded to do me some mischief, so maliciously are they set against me." Jesus himself tells us what He found the Father then—"my rock, my fortress, my deliverer, my God, my strength, in whom I trust." Thus we must know Him, our Light in darkness, our Comforter in sorrow, our Guide in perplexity, our Refuge and Shield in danger. He is all to us now that the Father was once to Him. "As the living Father hath sent me, and I live by the Father, so he that eateth me even he shall live by me." And thus, though it is to Him we look, He is our example in looking. We look to the Shepherd of Israel; our example is "the Lamb of God."

But Jesus knew that He should not look in vain. The love which had been His before the worlds were, could never, even in moments of deepest darkness, be absent from His thoughts; He was the beloved Son in whom the Father was well pleased; He knew Himself the heir of God. How very different is it in all respects with us! We are of yesterday, and gone to-morrow. And we are as sinful and polluted as we are short-lived and frail. We may look, and there be none to regard us; we may cry and there be none to answer to our cry. No, "the good Shepherd giveth His life for the sheep." That Shepherd's blood is our boldness to enter the holiest; sin is put away, and is a hindrance in our path no more. And the love which gave itself to put it away, and now lives on high to bless, has an eye ever observant, an ear ever open; it cannot forget, it can never, never forsake us. Let us, then, who are His people and the sheep of His pasture, follow our great Exemplar, and in every sorrow, distress, and extremity, lift up our eyes to heaven. We have the good Shepherd's warrant, "I am known of mine as I know the Father."*

Jephthah and his Daughter.

Another question of some difficulty grows out of the case of Jephthah and his daughter. When Jephthah went forth against the Ammonites, he made a vow unto the Lord, that if he was enabled to triumph over them, and was returned to his house in peace, whatsoever should first come forth from his doors to meet him should be the Lord's, and he would offer it up for a burnt-offering. So when he returned, the first one to come forth to greet him was his daughter, his only child; and it is said that he did to her according to his vow. The question now is, Did he offer her up for a burnt sacrifice? and could he be justified in so doing? Our opinion is, that he did not make a sacrifice of her, and for the following reasons:—1. The language of Jephthah's vow,

* From Mr Tait's Bible-Class Papers.

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interpreted as it well may be, does not imply so much as this. The little Hebrew letter *vau*, commonly translated *and*, is in some instances translated *or*, and may be so translated here. And thus rendered, the vow would read: "Whatsoever cometh forth first to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, *or* I will offer it up for a burnt-offering." The meaning is, If the creature first coming forth is suitable for a burnt-offering, it shall be offered up, but if not, it shall be perpetually consecrated and devoted to the Lord. Now, his daughter was not suitable for a burnt-offering. He could not so dispose of her, in consistency with the law of Moses, or with the spirit of his religion. What then does his vow bind him to do? To consecrate and devote her to the Lord, to be in a peculiar sense *His*, so that she shall never be given in marriage to any man. She must belong to the Lord, and to no one else. This seems to us to be the purport of the vow. And now, we remark, 2dly, that what is said of her afterwards is consistent with this interpretation, and with no other. What did her companions bewail in regard to her? Not her death, but her *perpetual virginity*. And when her father had done to her according to his vow, it is said of her that "she *knew no man*." In other words, she remained a virgin—a thing quite superfluous to be said on supposition of her death.—*The Theological and Literary Journal, edited by Mr Lord.*

Rev. xxi. 2.

"I John saw the holy city."

"He will shew you things to come," said Christ to His disciples, when about to depart out of the world and obtain for them the gift of the Holy Spirit. And now we have the testimony of credible eye-witnesses, not only with regard to transactions that have taken place, but with regard to events that are yet in the future. The Spirit of God searcheth the deep things of God, even the things of the distant future; and the beloved disciple, in the Spirit, was permitted to behold, in anticipation, that marvellous scene, which, when it actually occurs, will light up the whole universe with a new splendour. If we receive the testimony of John concerning the water and the blood which flowed from the wounded side of the crucified Christ, we may equally receive it when he speaks of what was shewn to him by that risen Saviour who had power to loose the seven seals. We may confidently say, "We seek a city which hath foundations." No visionary city, no castle in the air; but a city that has been seen by our representative, John, and which will be revealed in its time. The people of God upon the earth are called "saints;" compared with what they once were, and with the world around them, they are holy; but compared with Christ, how far from holy! When He shall appear, they shall be like Him; for they shall see Him as He is. John saw (in vision) the Church in her perfected state, without spot, or blemish, or any such thing; we by faith behold the same, and are careful, accordingly, to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.—*Bombay Guardian.*

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Reviews.

Notes on the Book of Leviticus. London : Morrish.

We regret to say that the author of this volume takes the Socinian view of most of the sacrifices. He thus writes of the burnt-offering:— "The burnt-offering does not foreshadow Christ on the cross bearing sin, but Christ on the cross *accomplishing the will of God!*" (P. 11.) Thus propitiation is struck out of the burnt-offering; and this great sacrifice of bloodshedding is made to indicate nothing more than what Priestley in the last century, and Maurice in the present, contend for! The arguments made use of in defence of this view would strike propitiation out of all sacrifice, and subvert the cross of Christ. Bloodshedding, but no atonement in the blood! Yet the author is not Frederick Maurice!

Again, he thus writes of the meat-offering:—"The meat-offering is not the type of Christ as a sin-bearer. It foreshadows him in his perfect life, no doubt, but not as a sin-bearer, not as a substitute," &c. (P. 38.) Thus propitiation and substitution are struck out of the meat-offering. Though it is called "an offering made by fire," yet the author affirms that this implies "no thought of suffering for sin, no thought of suffering the wrath of God on account of sin, no thought of suffering at the hand of infinite justice, as the sinner's substitute." (P. 55.) This is precisely what the Socinians affirm. Proof *from Scripture* is not attempted in these "Notes." But as *fire* means *wrath*, we feel ourselves compelled to believe that whatever has fire connected with it has wrath connected it; and if wrath, then there must be sin, either personal or imputed. The author's affirmation (for no Scripture-proof is attempted) that "the two ideas of *sweet savour* and *suffering for sin* are wholly incompatible" (p. 55) seems to us a denial of all atonement.

Again, he thus writes of the peace-offering:—"In the peace-offering we have the shedding and sprinkling of blood, yet sin-bearing is not the thought." (P. 73.) *This again strikes propitiation out of bloodshedding*, and we do not suppose that any Socinian would go further. This would satisfy him. No propitiation in the blood of the peace-offering! But we need not go through the book, a large part of which is spent in illustrating these Socinian interpretations of the sacrifices. The author has spared the sin-offering, so that Leviticus has still something of atonement in it, though not much. Yet in reference to the sin-offering there is a mysterious statement which we do not quite apprehend:—"The type introduces Christ, not as the *voluntary* accomplisher of the will of God, but as the bearer of the terrible thing called sin. . . . . The word *voluntary* would not harmonise with the object of the Spirit in the sin-offering." (P. 104.) We are not willing to suppose that the author could mean that Christ was an involuntary or unwilling

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sin-bearer; yet that seems the drift of the statement. We may say this at least, that the above sentence contains either an unfortunate obscurity or a pernicious error. Both, possibly; for, in connexion with the above obscurity, he introduces the scene in Gethsemane, and the cry, "Let this cup pass. . . . . Not my will," &c. Does the author imply that the utterance in the garden proves that the Lord was *an unwilling sin-bearer?* If he does not mean this, we hardly know how to understand him.

We observe that the author holds what he calls "the heavenly humanity" of Christ, in opposition to the scriptural and orthodox view that Christ's body was truly of the substance of the Virgin.* In this he is but reviving the old Valentinian heresy.

We are bound to warn our readers against these "Notes on Leviticus." They contain most serious error, and are in many places just what a Socinian and Valentinian could wish. The author, we doubt not, abhors Socinianism, but he has written a volume for much of which Martineau might thank him. Maurice, certainly, will approve.

The Restoration of Apostles and Prophets in the Catholic Apostolic Church. London: Bosworth and Harrison. 1861.

We may probably return to this volume, and examine fully this history and defence of "Irvingism." In casting our eye over the work, we noticed a statement which struck us at p. 89, that "the Macdonalds were grieved, and yet unmoved, by Mr Baxter's fall." This attempt to draw upon these good Port Glasgow men for a testimony in favour of Irvingism is not fair. The extract given, dated May 1832, is so far in favour of Mr Irving and his church. But it would have been more straightforward to let the reader know how changed the opinions of these brethren were in 1834. The following extracts will give our readers some idea of the real truth:—

"For the very same reason which you give in your letter, we have been led to reject unhesitatingly their claims to the office of apostleship, and all the other ordinations which have followed from this. Scripture teaches us to look for very different testimonials for the proof of apostleship, than merely the testimony in the mouth of any person, even although that person may have at other times spoken by the Holy Ghost. The Lord confirmed the apostles' word with signs following at first; and doubtless will do so again, when He is pleased to call men into this high honour. But while we agree with you in rejecting so much of what is doing among them, we do not see that the whole work in London is at all based upon the apostleship; we see this rather as a snare which the devil has laid for those among whom the Lord was really working, to undo and bring confusion on the whole.

"At its commencement, the work bore every scriptural mark which could be desired, as far as we knew, and the Spirit of God among ourselves bore abundant testimony to their having really received the Holy Ghost amongst

* See *Dodds on the Incarnation*; *Pearson on the Creed.* Owen, after (*On the Work of the Spirit*, B. II., chap. iii.) quoting several passages, adds, "Which were neither to the purpose nor true, if He were not made of the substance or flesh of the blessed Virgin."

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them. We dare not, therefore, turn away from them altogether, as being wholly under the power of delusion; but while we cannot but mourn for their very great blindness, we are all persuaded that the Lord was with them of a truth, and trust that He will in His own good time and way so bring round His purposes as to separate the chaff from the wheat amongst them."—(*Memoirs of the Macdonalds*, pp. 211, 212.)

"As I know whatever concerns the church here is to you a matter of no common interest, and feeling much for your connexion with the brethren from London, desiring that you may be led towards them in a way that shall be for the glory of God, I write to give you our reasons for standing apart from them; that these, in so far as you are enabled to see them to be according to the Word of God, may, through His blessing, be helpful to establish you in a right path. It is a matter far too solemn to be hastily judged; but the same reason makes it but the more imperative to walk with steadfastness, divested as much as possible of any feelings that might bias the mind either to the right hand or to the left. You will no doubt have heard of the visit of —— and ——; we felt obliged to refuse them the use of the chapel; this I am sure was not from any personal feeling; most gladly would we have received them, and as far as possible been helpful to them, if we could have seen them to be what they profess they are; but this we do not. You are well acquainted with our fears respecting them, both in points of doctrine and in all their ordinations; and although our information was not all correct, we find now with grief that it was so in all that is essential. We had much conversation with them; but there wants, in all they say, something on which the soul can rest, in a matter of such moment, with a complete and satisfied surrender, and without the possibility of being deceived; and that is Scripture proof, that as Paul they say none other things than those which Moses and the prophets did say should come. I hope I need not prove that this was always the way in which the church was led forward; that our Lord himself constantly appealed to the written word, declaring that He came for the very end of fulfilling the law and the prophets; the apostles also followed Him in this; indeed it must be so; as God's purpose is one from all eternity, and His way and manner of bringing it to pass has been revealed for the keeping and strength of His people in all ages. Whatever He does in the church must be an unfolding and establishing of what is written; this we do not find to be the case with *them* at present; their work is altogether of a different character from what was in any former period of the church. When they speak of first building the form of a temple, and then waiting till the Lord shall fill it with His glory, this seems to us to subvert the nature of the present dispensation, seeing the time has come when the true worshippers must worship in spirit and in truth, and this can only be as the covenant is fulfilled, 'I will dwell in them, and walk in them,' &c., and when this is, the lively stones are knit together by the unity of the one Spirit, and the temple as it rises is seen filled with the glory of God: 'We all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord;' (the gifts of the Spirit are never spoken of as the glory of God; these are but a means for accomplishing this end; He himself is the all-glorious One, and manifested glory must be not *His work* but His *image*.) And therefore to speak of a temple first built and then enlightened, seems to us like speaking of a body growing up to maturity and then receiving life; the one is just as reasonable as the other. It is on this principle that we reject the apostles; believing the kingdom of God is not in word but in power. We expect to see apostles, if not with the same full measure of strength, at least with something of the same tokens which marked them in former times. The proofs which Paul gave when he was questioned, we do not consider as accidental and brought out by circum-

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stances, but essential as manifestations of the working of that mighty power through which he was raised into his office, and without which he could not have filled such a responsible place in the house of Christ. I am sure that it was not without some very weighty reason that in a church such as was then at Corinth, where so many spake the word of prophecy, he never alludes to any testimony among themselves as a reason why he should be received as an apostle; and as he was doubly desirous of bringing all possible proof before them, the reason is to be found in the nature of the evidence being insufficient. In the present case, however, this is the sum and substance of the proof, (Mr Irving's apostles appealing almost solely to an assumed prophetic voice calling them to such an office,) and as we find no parallel to this in Scripture, and have besides many testimonies among ourselves to satisfy us they are wrong, we dare not receive them as apostles. You will ask what is to be made of all the testimonies regarding them; I answer, you know that ever since the Spirit was present with them, we have warned them of the snare in which they are now taken, viz., the wrong place given to the word of prophecy. The word spoken was not *proved* as it ought to have been; so they have been left to wander in vain imaginations, supported by a feigned faith, which is neither the *substance* of things hoped for, nor the *evidence* of things not *seen*."—(*Ibid*, pp. 212-216.)

"One great source of your error is the place given to the word spoken, as if it were of equal authority with the written word, the Scriptures of truth."—(*Ibid*, p. 217.)

"Let me again solemnly warn you and your brethren of the danger you are in from erroneous views of the work of the Spirit; many of them we love much in the Lord, and therefore desire their deliverance; and all our hope is in Him who hath promised to keep the feet of His saints. You are giving the lordship to the Spirit and not to Christ, inasmuch as it is to the testifier, and not to what he testifies, that you submit. The Spirit is the minister of the Word to whom every knee must bow, and every tongue confess that He is Lord: the Spirit in his own person claims no authority, for all this hath the Father committed to the Son; and to glorify *Him* and establish *His* authority, the Spirit now ministers as a servant. I know it is a narrow way, and snares are upon the right hand and on the left; but He who hath called us to prove all things, will not withhold wisdom and light to do this to His own glory. Regarding *all* the ordinations that have taken place among you, we must stand back and have no part in them; we can see no ground in Scripture for laying on of the hands of an apostle, and yet the Holy Ghost not given, and proved to be given, by 'manifestation.' It seems much nearer to truth to lay on hands avowedly without any expectation of a gift, than to say a gift is given when in reality it is not. We tremble much for you: surely this is calling things what *they are not*."—*Ibid*, pp. 220, 221.)

The author of the present volume ought not to have given his readers an impression so entirely the reverse of truth as he has done at p. 89. But we say no more at present, save to point out the singular phenomenon of two persons, both said to be speaking in the power of the Spirit, contradicting each other, and condemning each other. The apostolic Church did not witness such anomalies.

Expositions on the Epistle to the Romans. By Rev. John Stephen, A.M. Aberdeen: Robert Walker.

Though this is not just a new book, it will perhaps be new to most of our readers. It is full of sound doctrine and clear exposition. We

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give part of the author's remarks on that part of the 8th chapter which refers to the groaning of creation:—

"There are two points of considerable difficulty in this passage, one of which is the signification attached here to the term ἡ κτίσις; the other is the value of the expression in the 21st verse, that ἡ κτίσις shall be delivered from the bondage of corruption into the glorious liberty of the sons of God—whether it be literal, or only figurative, like the prosopopœia contained in ver. 19. Before attending to these two difficulties, I shall notice some of the terms and phrases of the passage.

"Ver. 19. The strength of the apostle's mind in this whole passage appears at the outset. In place of saying, *the creature waiteth with earnest expectation*, in the common language of men, he says, *the earnest expectation of the creature waiteth.*

"Ver. 20. διὰ τὸν, &c. *God*, for the form of expression conveys not the idea of *instrumentality*, nor even of original cause, but of *final intent*—for some intent which God had to subserve, viz., the manifestation of how the evil of man's apostasy was the cause on account of which the earth was cursed (Gen. iii.)

"ἐπ' ἐλπίδι: These words may be in connexion with the first or second member, either amounting to the same thing; but, again, these words may be construed as in our common translation, or thus, *in hope that* the creature itself, &c.; the only difference being that, in our common translation, the hope is stated as general, in the other form, as having a particular bearing; but in either way the sense is not affected.

"Ver. 21. *The glorious liberty of the children of God. The liberty of the glory of the children of God*, as expressed in the original, signifies liberty in that glorious sphere in which the sons of God are, and is well expressed by the terms of the common translation. They are delivered *from* and delivered *to*—they are delivered from the bondage of corruption, and brought into the glorious liberty of the children of God.

"Ver. 24. *We are saved*—used often as the form of the perfect past, and equivalent to *we have been saved:* the rendering may as well be *we were saved:* τῇ γὰρ ἐλπίδι ἐσώθημεν, *we were saved in the hope*, viz., the hope above referred to in ver. 20, or the hope held forth here in ver. 23.

"Returning, we now take up the first difficulty. What are we to understand by ἡ κτίσις?—Κτίσις (from κτίζω, to form, make, arrange; Hellenistically, to create, to produce out of nothing), signifies a creation, *i.e.*, act of creating (2 Peter iii. 4); formation (Heb. ix. 11); creature, or thing formed (Heb. iv. 13); a human being (Col. i. 23); a spiritual creation, a new creature (2 Cor. v. 17); creation proper, *i.e.*, production out of nothing (Rev. iii. 14); the creation, the universe (2 Peter iii. 4; see Rom. i. 20). In all these the term conveys the import of the act of creating or making, or of the thing created or made; we must therefore gather what is the particular application here from the comprehensive view, and the reason of things.

What then, I repeat, are we to understand by ἡ κτίσις of the 19th verse? Some understand by the term *the new creature;* others, *the human race;* others, *the irrational creation;* others, *the world*, the earth, or, as they express it, the fabric of the world, or, as others still express it, *the inanimate world.*

"ἡ κτίσις, as employed here, cannot, I think, signify 'the new creature,' for it is for the manifestation of the new creature that ἡ κτίσις is waiting (ver. 19), unless we bring in the idea that the new creature is waiting for the manifestation of itself. Ver. 23 seems to decide that it is not 'the new creature' that is described, in ver. 19, as waiting with earnest expectation, but something different: 'And not only' πᾶσα ἡ κτίσις, all the creation—comprehending ἡ κτίσις, the creature above mentioned—'but ourselves also

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who have the first-fruits of the Spirit, even we,' &c. Besides, the application of the term, ἡ κτίσις, as the authorised expression for the new creature, does not seem fully established by the texts, 2 Cor. v. 17, and Gal. vi. 15, where, especially the second, the term may be rendered *a new creation.* Nor does ἡ κτίσις signify *the human race,* for then it would comprehend the sons of God, of whom there is no occasion to say that they wait with earnest expectation; and it would comprehend the wicked, of whom neither can the expectation of ver. 19, nor the deliverance of ver. 21, be affirmed. And it cannot denote *the world at large,* as comprehending the inhabitants, though what is said, in ver. 20, of their having been made subject to vanity, and, in ver. 22, of their groaning and travailing in pain, would be quite true as to this wide extent—it cannot be the world at large in this comprehensive sense, for the reasons above given in reference to the human race. What then remains but that we consider the term ἡ κτίσις, in ver. 19, 20, and 21, as referring to *the irrational creation,* and probably also *inanimate things;* and πᾶσα ἡ κτίσις in ver. 22, as comprehending the whole world—*the whole world as the world indefinitely,* the suffering people of God being understood already (ver. 17 and 18), and the wicked and unbelieving having no share, and taking none, in the high expectation (ver. 19) in which the inanimate and the irrational creation seem to join the sons of God. These fell with man, not of their own accord, and therefore they share with him in his glory.

"The other difficulty to which we referred was the value of the expression in ver. 21, that ἡ κτίσις shall be delivered from the bondage of corruption into the glorious liberty of the children of God—whether it be literal or only figurative, like the prosopopœia contained in ver. 19. Certainly it is not made up of pure figure, but is as literal as the declaration contained in the 20th verse concerning the subjection of the creature to vanity; and as literal as the groaning and travailing of the creature declared in ver. 22, although there be a rich amount of figurative language contained in the whole passage. As a person the creature expects, and the creature was made subject to vanity, and as a person also the creature is to be delivered; and all the creature, παρα ἡ κτίσις—the whole creation—groaneth and travaileth as a person in labour. Still there is a *deliverance* and *a sharing,* according to their own nature and degree, in the glorious liberty of the children, on the part of the expectant 'creature,' and of the expectant 'creature,' as real, as substantial as has been the subjection of the creature to vanity, and the groaning and travailing of the whole creation—as real as the groaning of the men who have received the first-fruits of the Spirit, and as real, whatever be the degree of it, as *their* coming emancipation.

"Under this view, which, I trust, is the correct one, there could not be a more suitable selection of words and phrases to express the original than those chosen by our translators. The term 'creature' expresses anything created, and commonly one of the lower animals; and the other terms are well expressed in accordance with the general figure; and the whole creation comes in with its universal testimony.

"The subjects before us in our exposition of the passage are—

"1st. The Expectation—ver. 19;

"2d. The Reason—ver. 20, 21;

"3d. The Condition of Nature—ver. 22;

"4th. The Condition of even those that have the first-fruits of the Spirit—ver. 23; and

"5th. Hope.

"1st. The Expectation: *For the earnest expectation of the creature waiteth for the manifestation of the sons of God*—ver. 19.

"The conception of nature standing in this earnest expectation, conveys affecting instruction of how necessary is the manifestation expected, when we remember that this conception is of Divine inspiration. The image itself is

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most natural and affecting. As if lifting up the head in her sufferings, Nature seems to stand in the attitude of earnest longing for the event of the happy condition of God's children being fully disclosed, when she too shall share in the happy deliverance. We are taught to believe that the millennium will be a period in which the spiritual kingdom of the Lord Jesus will appear with a brightness and purity that it shall never have exhibited before; that the people of God will be pre-eminently distinguished, over all that shall have been, for holiness and love to the Saviour; that peace and the arts of industry, that temperance and frugality, with kindness and all the offices of love, shall prevail; and that the lower animals will feel as if the oppression lying upon them had been removed. But with all we can conceive of these peaceful time, we cannot scripturally attain to the full realisation of the picture presented here, by anything short of the manifestation of the resurrection day. There are those that do seem to find an exuberant pleasure in collecting all images of beauty and heavenly satisfaction, in the conception they have formed of the millennium—and we are all inclined to forget the real, and to build up the imaginative—as if the contemplation of the awful glories of the final day, of which the clearest scriptural assurance is ours, were not the real anticipations that should fill the mind. For the magnificent pictures presented by the prophets concerning the coming glory of Messiah's reign, and all of glory that we have learned to expect from the Revelation respecting the millennial reign, will borrow their richest significance from the circumstance that these glories are preparatory to the glory of the eternal day. Great, however, as the glory of the millennium confessedly will be, and much and beautifully as not a few have written upon it—some in such a strain as if the state of things would so rise in refinement and spiritual beauty during these times, that the heavenly state, properly so understood, would be altogether realised without any such grand catastrophe taking place at the end of the world as we have been taught to expect—glorious as the millennium will be, there is nothing set forth in Scripture concerning it, that in point of extent and degree will come up to the expectation here. During the peaceful period of Messiah's glorious reign upon the earth, there will be the manifestation of much purity and love among those that shall then people the earth; but will that be the full manifestation of the sons of God, when *all* shall appear, and all appear in the lineaments of holiness, and all appear also clothed in the robes of immortality?"

The Classified Bible; an Analysis of the Sacred Scriptures. Edited by J. Eadie, D.D. London: W. Wesley.

This is a most useful work; and so far as we have looked into it, it is as well executed as it is excellently planned. We give a specimen page, the subject of which comes directly within our province:—

"JESUS CHRIST.

"2.—PROPHECY, AND ITS FULFILMENT ABOUT HIS CHARACTER.

"*His Meekness.*

"Isa. xlii. 2, 3. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

"Matt. xi. 29, 30. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

"Matt. xii. 17, 19, 20. That it might be fulfilled, which was spoken by

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Esaias the prophet, saying, He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

"1 Peter ii. 23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

"*His zeal.*

"Ps. lxix. 9. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

"John ii. 17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

"3.—PROPHECY AND ITS FULFILMENT ABOUT HIS WORK.

"*As a Prophet.*

"Deut. xviii. 15-19. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.

"Acts iii. 22, 23. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall he hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

"Acts vii. 37. This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

"*As a Healer.*

"Isa. liii. 4. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

"Matt. viii. 16, 17. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

"*As a Speaker of Parables.*

"Ps. lxxviii. 2. I will open my mouth in a parable: I will utter dark sayings of old.

"Matt. xiii. 34, 35. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

"*As a Preacher.*

"Ps. xl. 9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord thou knowest.

"Isa. xi. 4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.

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Extracts.

The Arabic Language.

The Arabic language is unique. Here even Hebrew yields, and scarce any other tongue pretends to enter into competition. With the exception of the hieroglyphics, there are but fragments of Egyptian under the names Amharic and Coptic, and they are comparatively modern, and existing only in copies of parts of the Scriptures. Ancient Syriac and Chaldee are no longer living tongues, Chinese is comparatively barren; Sanscrit exists only in its literature, Greek and Latin are mere moderns in comparison, while Hebrew itself is no longer spoken. We cannot, of course, say that Arabic is entirely uncorrupt even in the Koran, but in all essential points the Bedaween who to-day lie in a circle round their fire in the desert, speak the same language as that spoken before Rome was cradled, or Cadmus brought letters into Greece. Yet this is but a very small part of this interesting subject. The Arabic is kindred with the Hebrew. It is not a mere likeness by which we may guess from one to the other. It is a close connexion—a consanguinity in structure, in modes of thought and expression. It is a resemblance such as obtains between Spanish and Portuguese, between German and Dutch, or almost between dialects of the same language. The words are often almost identical, and the roots precisely the same. The consequences that flow from this are most striking. The first is the obvious confirmation of the truth of the intimate union of the stream when it sprung into two branches from the parent source. Isaac and Ishmael could almost now converse together, if Israel had not been scattered amongst every people under heaven and so lost his language, with his independence, whilst his wild brother has preserved both. The second of these consequences has powerfully influenced sacred literature. It will be observed that the only work extant in pure Hebrew is the Old Testament Scriptures. All other Hebrew books are written in a corrupt dialect called Rabbinic. It frequently occurs in the interpretation of the Hebrew Scriptures that words appear but once or seldom, so that the meaning is not quite certain. When words occur frequently, it will be seen that the method of translating is to recur to other passages where the same word appears. When this cannot be done, recourse is had to the root of the word; but this cannot always be ascertained with certainty, and it is not always—though far more frequently than in modern language—a certain test. What is to be done? Arabic literature is copious; turn to its condensation in four noble folios, called Freytag's Arabic Lexicon, and there is, perhaps, the very word, or one clearly allied to it, preserved in the living language of Hagar, or in a hundred volumes. This resource was so useful, the mine so rich, that it became a perfect passion with Gesenius to refer every thing the least obscure in Hebrew to Arabic roots.

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The Arabic language itself, independently of association, is singularly noble. Its copiousness is almost beyond belief. Besides endless inflections of verbs, and a wonderful variety in the meaning of each, there are sometimes hundreds of words, literal and figurative, for the same idea. Thus, the Arabs say that they have one thousand names for a sword, five hundred for a lion, &c. Of course a vast number of these are figurative. Indeed, they boast that no uninspired man can become a master of Arabic. A slight acquaintance, even, with Oriental languages, fills every one with admiration of this powerful and beautiful tongue.

The book of Job, though written in Hebrew, is strongly Arabic in its character. As Carlyle says, "I call that, (the book of Job,) apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew—such a noble universality, different from patriotism, or sectarianism, reigns in it. A noble book!—all men's book! It is our first, oldest statement of the never-ending problem—man's destiny, and God's way with him here in this earth. And all in such free, flowing outlines—grand in its sincerity, in its simplicity, in its epic melody, and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight and vision for all things; material things no less than spiritual. The horse—'Hast thou clothed his neck with thunder?' 'he laughs at the shaking of the spear!' Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit."—*Pres. Quarterly Review.*

Nonnus and his Metrical Gospel.

About four hundred miles up the Nile, and one hundred miles below Thebes, there is found on the eastern bank the Egyptian *bender* or town of Ekhmirn, the ancient Chemmis or Panopolis, once one of the most considerable cities of the Thebaid. Herodotus says that it was the only town of Egypt, in his time (B.C. 450), where Greek customs were in vogue, and he ascribes this to the worship of the Grecian Perseus, which was there celebrated. He, moreover, ascribes this worship to the fact that the demigod Perseus was a descendant of a citizen of this Egyptian city. Remains of the city's former glory are strewn about its present degenerate representative. In the year 410 after Christ, the poet Nonnus was born at this place, who is known to us by two metrical works of like poetic merit, but of very different import. One is a long epic poem in forty-eight books, written in a rambling and bombastic style, whose subject is the life of Dionysius or Bacchus. It shews great mythological learning, but is a most wearisome book to read.

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The other is a metrical version of St John's Gospel, a famous edition of which was published in 1627, at Leyden, by the celebrated Daniel Heinsius. Heinsius has displayed a tedious amount of learning in his "Exercitationes" on Nonnus, under the name of the "Sacred Aristarchus." Nonnus lived when the Western Empire was tottering to its downfall, and when the weak Theodosius II. was preparing the Eastern Empire for its long career of confusion and civil war. Literature had degenerated with the state, and neither the poetry nor the history of this period can bear any honours from the impartial critic. The value, therefore, of the works of Nonnus must be sought from other than their poetic or rhetorical qualities. The "Dionysiaca" derives its importance from the mass of mythological lore collected in it, while the "Metrical Gospel" furnishes us with a valuable view of St John's Gospel as read and understood by a learned Egyptian of the fifth century. We see, for example, in the latter, that the disputed passage on the woman taken in adultery (chap. vii. 53–viii. 11) was not found in the version that Nonnus used, for he omits it altogether in his paraphrase. Another remarkable omission is the passage, chap. vi. 41–54. These omissions are rather matters of curiosity, than arguments against the authenticity of the parts omitted, such negative arguments being of little value when positive arguments can be brought so readily and so numerously on the other side. As examples of the style of paraphrase which Nonnus adopts, we introduce a few quotations, losing sight, of course, of the metre. The first five verses of the Gospel are thus treated: "Timeless, unattainable, in the unutterable beginning was the Word, of like nature with his equal-aged Father, a Son without a mother. And the Word was the Light of the self-existing God, Light from Light. From the Father he was undivided, co-seated with him on his eternal throne. And the Word was the high-born God. He from the beginning shone forth with the eternal God, the Artificer of the world, being older than the world. And by him were all things, both those which breathe not, and those which breathe; and without the working Word nothing sprang into being which was. And life, dear to all, was innate in him, and the all-nourishing life was the light of dying men. And in the murky world the earth-surrounding splendour shone with heavenly rays, and the darkness did not grasp it."

The beginning of the beautiful fifteenth chapter is thus rendered: "In the new-blooming world I am the vine of life, and my Father is the vine-dresser. And the branch of beautiful leaves which does not learn to bear clusters, this he severs; and that which is decked with the vinous fruit, my Father, the husbandman of life, knows how to cleanse with its new-grown leaves, that it may bear larger fruit."

From these example it will be seen that the translation is a paraphrase, but its expansions are natural and suggestive. Such paraphrases are the best commentaries, arousing thought, while sustaining unbroken the connexions of the text.

We cannot help remarking, that the study of the ancient com-

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mentators and paraphrasers would be found most delightful and profitable to modern Christians. There is often a freshness of illustration and style in their comments and notes, for which we might seek in vain in our recent Biblical annotators. With all the faults of Nonnus, his paraphrase is full of warmth and life, and amply repays a reading.—*Professor Howard Crosby.*

American Prophetical Literature.

We had no adequate notion of the number of this class of religionists, or the peculiarities of their doctrinal belief, until our attention was called to a report published in *The World's Crisis*, a second-advent paper printed in Boston, on the 11th of January. This report was prepared by Rev. Daniel T. Taylor of Worcester. It presents the first and only statistical and analytical statement of the number of clergymen holding second-advent views, the number of people belonging to the second-advent body, the variations in their doctrines, the number and nature of their publications, &c., ever published. The materials for the report were all collected by Mr Taylor, with much difficulty, and although the information is not so full and complete as is desirable, the work forms an excellent basis for future labour in this direction, and contains many facts that will interest not only his own, but other denominations. The prominent features of his report we condense below.

By means of letters and circulars, Mr Taylor has collected the names and residences of nearly six hundred preachers and evangelists, scattered throughout nineteen States, the Canadas, and Nova Scotia, who promulgate the speedy advent of Christ to reign in person on the earth. The following table will shew their locality:—

Maine,	47	Wisconsin,	20
New Hampshire,	61	Iowa,	22
Vermont,	45	Minnesota,	8
Massachusetts,	56	Missouri,	1
Connecticut,	28	Kentucky,	1
Rhode Island,	18	Arkansas,	1
New York,	58	Canada West,	22
New Jersey,	5	„ East,	17
Pennsylvania,	41	Nova Scotia,	3
Ohio,	27	Unsettled and unknown,	7
Indiana,	25		
Illinois,	38	Total,	584
Michigan,	33		

Allowing for some known not to be included in this list, and others not heard of, Mr Taylor considers it safe to take six hundred as the whole number. Five females are included in the list, also four coloured ministers and two Indians. Not all of them are in active service, but the great majority preach more or less. The theological character of the list is thus stated:—

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It takes in all at the East who assume to sustain the views in general of William Miller. It includes all in the West who hold the English Literalist view of prophecy, as presented in the doctrines of the Age to Come. It includes all who make more prominent than the second advent the annihilation of sinful beings at the judgment. It takes in all who, with the Seventh-day Baptists, regard only Saturday instead of Sunday, as being truly sabbatical time. It embraces all who, whether they be antimillenarian or premillennial, see the coming of the Lord to be at hand. In fine, all who may be represented by the doctrines of the leading Adventual papers, whether printed at Battle Creek, Rochester, New Haven, New York, or Boston. Some object to the name Adventist, and prefer individually, or in conference, to be termed Christians, but are included because of holding doctrines in common with all Adventists, so-called, while ministers of the Christian denomination are not intended to be represented in the list. All hold the age as near ending. All believe in the speedy personal advent. All reject a temporal millennium before He comes. All look for Christ to come in this century. All hold to the final redemption of the earth, and its possession by the meek. And all profess to wait for and love the appearing of the Redeemer.

The main points of difference among the Adventists are three in number, and relate to the nature and destiny of man, the one thousand years spoken of in the twentieth chapter of Revelation, and the subject of holy time. On these points, the five hundred and eighty-four clergymen above enumerated are thus classified:—

First.—1. Believers in literal life and death, and utter and final destruction, 365. 2. Believers in the conscious death—sleep and eternal pain, 67. 3. Those perplexed and undecided, 9. 4. Those not reported, 143.

Second.—1. Believers in the first-day Sabbath as being more or less holy and divinely obligatory, 199. 2. Believers in no divinely-appointed holy day under the gospel, but who worship on Sunday, 166. 3. Believers in and observers of the seventh-day Sabbath, 57. 4. Those not reported, 162.

Third.—Believers in the premillennial advent and personal reign, 251, (of this class, 57, viz., the seventh-day Sabbath keepers, hold the one thousand years reign with Christ to be in the New Jerusalem in heaven.) 2. Believers in the premillennial advent and personal reign, and holding the English Literalist view, or Age to Come, 102. 3. Believers in antimillenarianism, or the one thousand years in the past, but holding to an eternal personal reign on earth, 27. 4. Those perplexed and undecided, 20. 5. Those not reported, and consequently unknown, 184.

A still further classification of these preachers shews that only eighty-six are performing the work of a pastor in the care of a local church. Only ten are reported as filling the office of both pastor and evangelist, though doubtless there are four times as many. The remaining four hundred and eighty-eight are put down as evangelists;

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most of them constantly itinerate. Many are without local charge, but preach around in their neighbourhood, never going far from home. Others have a more extended circuit, and ride ten, twenty, fifty, or a hundred miles, to their places of appointment. The number known to have been ordained by the laying-on of hands by the Presbytery is 342; not thus ordained, 67; unascertained, 175. Their salaries range from nothing up to 1000 dollars per year; the latter sum is only obtained by a few of the most prominent preachers. The average is from 150 to 300 dollars per annum. Thus, as will be seen, most of them are of necessity compelled to combine some other calling with that of preaching, in order to gain a livelihood. Many of them labour hard and lead a life of self-sacrifice, while others, who have property, devote their time and money also to the work.

In regard to the number of people who attend on the ministrations of the advental preachers and receive their doctrines, no certainty can be attained, as no enumeration has been made. As an approximation to the true number, however, Mr Taylor assumes that the number of members in second-advent churches will average as many as in the other small denominations, whose average ministry is about equal to that of the Adventists,—viz., about six hundred. The average of these other sects is ninety communicants to one preacher. This would give the advental churches a membership of 54,000; and supposing the number of believers, as compared with attendants, to be as one to three—the usual average in churches—and allowing that not over 550 ministers are actively engaged, the whole number of persons who listen to their preaching cannot be less than 150,000.

The second adventists are well supplied with books, newspapers, and periodicals which advocate their peculiar views, and during the last twenty-five years many millions of pages of their literature have been circulated and read.—*Boston Journal.*

Poetry.

THE CHILD OF DAY.

On this bare ocean-islet,
While the slow waves softly play,
And the happy breeze sings by me,
I sit and sigh for day.

I am looking for the dawning,
For the first soft silver ray;
I am looking, looking, looking
For the morning and the day.

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'Mid the shadows and the silence
Of the lonely, lonely way,
I am longing, longing, longing
For the morning and the day.

I mark the waning starlight,
And the gentle streaks of gray,
And I 'm hoping, hoping, hoping
For the morning and the day.

The pale, pure light is springing,
The darkness steals away;
And I 'm watching, watching, watching
For the morning and the day.

Shall I close my eyes in slumber,
Shall I dream the hours away,
When I 'm waiting, waiting, waiting
For the morning and the day?

Shall I cleave to shades and darkness,
To the chill of mortal clay,
When I 'm waiting, waiting, waiting
For the morning and the day?

Shall I love earth's blazing torches,
The lamps of midnight gay,
When I know that *they* are coming,—
The morning and the day?

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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OCTOBER 1861.

Art I.—THE DAY OF THE LORD IN THE EPISTLES OF PAUL.

In accordance with the demands of a proper arrangement, we should now proceed to consider Paul's teaching in regard to our Lord's peculiar kingdom. But as many of the separate subjects which we are at present discussing are connected chronologically rather than logically, the order in which they are arranged is of less importance; especially as this series of remarks appears, as it were, by piecemeal, and at long intervals. For the present, therefore, taking for granted the restoration of the Jews, we say that there is nothing in Paul's teaching adverse to the following proposition,—"That the Jews, when restored under the kingdom of Christ, shall be distinguished by a superiority over the other nations of the earth, and by certain forms of worship peculiar to themselves, while Jerusalem rebuilt shall be the civil and religious metropolis of the world." We do not say that the apostle teaches these things expressly; we only affirm that there is nothing in his writings inconsistent with them. It is held by some, that in the kingdom of Christ as it shall exist in the future—for as to the present time there is no controversy—Jews and Gentiles shall stand absolutely upon the same level; and this is maintained with considerable vehemence, and great confidence of assertion by Dr David Brown, in his book on "The Restoration of the Jews," to which we shall advert in so far as it bears upon the present subject. He insists much upon the "catholicity" and "spirituality" of gospel worship—terms which are very vague, and which he ought

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to have defined. What is meant by "catholicity of gospel worship?" Does it mean that in the kingdom to come, Jews and Gentiles shall believe in the same Saviour and worship the same God? This sense of catholicity is perfectly consistent with the proposition above stated, and is, indeed, the proper meaning of the word. Does it mean that they shall have precisely the same form of worship? This is the point at issue; Dr Brown seems to take it in this sense, and thus quietly begs the question. We doubt, however, if it can be shewn from Scripture that a catholic Church, in this sense, shall ever exist upon earth before the consummation of all things. Again, what is meant by "spirituality" of gospel worship? Does it mean that feature of it which consists in its being offered through ceremonies few in number and of little externality? This is not a necessary feature of spirituality at all; and it may be questioned whether it is safe to use the word in this sense, without defining it, and thereby shewing that it is used in a merely negative sense, and therefore improperly. Spirituality of worship consists in the right exercise toward God of the graces of the Spirit, as faith, love, reverence, desire, &c., in acts of worship of His appointment, be the outward form of these acts what it may. It is not produced by few external rites, nor is it necessarily diminished by many. Dr Brown makes a remark bearing upon this subject, which is worthy of attention, although it has been sadly forgotten by himself throughout a considerable part of his book, viz., that "to what extent, or in what particulars, *externalities* of any kind have been abolished under the gospel for men yet in the body is not to be determined by any presumptions of ours," as, *e. g.*, by presumptions about the catholicity and spirituality of gospel worship. "You cannot disprove the externalities by dwelling on the *spirituality* of the new covenant. It is spiritual, but under what limitations must be determined solely by Scripture." * We fully agree with this; and shall therefore examine the passages adduced in support of the view, that "there are no ceremonial distinctions in Christ," or, "that Jews and Gentiles are placed by the work of Christ *on a footing of perfect equality* before God, not only in point of acceptance, but as members of the Church visible," and that in all time to come. He affirms that no language can express this more clearly than that of the apostle in Eph. ii. 14, 15, 19, "He is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition be-

* The words in italics in the quotations within inverted commas are Dr Brown's.

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tween us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances. . . . . Now therefore ye (Gentiles) are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." The apostle does not mean "merely that the Gentiles have now access to Christ and salvation as well as Jews. Christ and salvation were never inaccessible to Gentiles. The ceremonial barriers placed them in a more disadvantageous position in this respect than the Jews; but that was all. And it is just these ritual disadvantages which the apostle says have been taken out of the way, to make room for a new incorporation of both into one fellowship, leaving all things common as pertaining to the city and house of God." Now, whether salvation during the Mosaic economy was or was not inaccessible, not "to Gentiles," but to the Gentiles generally, depends upon the Divine procedure—for we shall not speak of the Divine purpose, though the result proves, that as they did not generally come to Christ, He was designed to be, and therefore actually was, inaccessible to them. But if God made an offer of salvation to them generally, during the time of the law, then it may be held to have been in some sense accessible to them; if He did not, then it was inaccessible. We say nothing of their natural depravity, enmity, and inability, or of the fact that no effectual means were ever brought to bear upon them so as to overcome these; but we say that Christ and the way of salvation were never made known to them. It may as well be said that salvation was accessible to the natives of Australia and America before these continents were discovered, or to any other nation that dwelt in the land of the shadow of death before the era of missionary enterprise, upon whose ears the sound of the gospel never fell, as that it was accessible to the Gentiles generally under the Old Testament. Whatever may be done by theoretical hair-splitting distinctions to shew that, in some sense, such nations were not shut out from salvation, it will still remain incontrovertible that, unless the light of nature be sufficient, Christ and salvation were to all practical intents and purposes utterly inaccessible to the Gentiles generally. Had they called upon the name of the Lord, they should certainly have been saved; but "how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Was there any provision in the law for missions to the Gentiles? None; on the contrary, the particular enactments and the whole spirit of the law were fitted, and therefore intended by God, to confine

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the truth to the Jews, to the exclusion of the Gentiles generally, till Christ should come; and the "ceremonial barriers" actually effected that result. They confined the truth to the Jews, on the one hand, and, on the other, they repelled the Gentiles from it. They produced in the minds of Jews and Gentiles a mutual enmity, which rendered the approach of the latter to the former impossible till it was abolished by our Lord. Till the times of the apostles, the truth "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel," was unknown; and we know how very difficult it was even for the apostles themselves to receive that truth. It was even then regarded as "an unlawful thing for a man that is a Jew to keep company or come unto one of another nation," and, of course, to go to them for the purpose of making the truth known to them, although the Pharisees compassed sea and land to make one proselyte; and what could render salvation more inaccessible to the Gentiles than just the existence of these opinions and feelings in the minds of the Jews, the sole depositaries of the truth? The exclusive character of the Jewish dispensation was recognised and sanctioned by our Lord himself, who, when He sent forth the twelve, in Matt. x. 5, "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." And to the woman of Canaan, Matt. xv. 24, He said, "I am not sent but unto the lost sheep of the house of Israel." Was it possible to exclude the Gentiles more effectually from salvation than by refusing to send the gospel to them? How could it be rendered more inaccessible? And was it less inaccessible to the Gentiles under the Old Testament than in the time of our Lord?

It is true that individual Gentiles were received into the Church, but they could only be received by becoming proselytes; there was no provision in the law for Gentiles coming to Christ and still remaining Gentiles. They were required to become part of the Jewish Church, and to observe the Jewish ceremonies,—in short, they were required to become Jews. That is the law upon the subject: Exod. xii. 48, 49; Num. xv. 14–16; Neh. x. 28, 29, and elsewhere. If the stranger did not comply with these regulations, he was not to be reckoned as belonging to the Church. It is evident, therefore, that not only was salvation inaccessible to the Gentiles generally, but it was inaccessible even to individual Gentiles, as such. And the meaning of Paul's statement is just this,—that now, by the death of Christ, the Jewish ceremonies no longer acted as a wall of

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partition, excluding, and as a cause of enmity repelling, the Gentiles from salvation; but that they had free access to Christ, and might obtain salvation without being bound to become members of the Jewish Church, or to observe the Jewish laws—might become fellow-citizens with the saints, and of the household of God, along with the Jews, and remain Gentiles still. The text teaches nothing more; it does not by any means teach that Jews and Gentiles should have "all things common as pertaining to the city and house of God." We do not, of course, deny that, under the present dispensation, the middle wall of partition has been broken down, in the sense of the ceremonies being set aside even for the Jews, or affirm that the Jews have any pre-eminence above the Gentiles. The Jews, as a nation, are cast off for the present, and are under the curse. Gentiles and converted Jews stand in the Church upon the same footing, enjoy the same privileges, and observe the same rites. Dr Brown's statements may be true of the present time, even up to the second coming and the restoration of the Jews; but we affirm that he has not proved, and that there is nothing in Paul's writings to prove, that when the Jews are restored and converted in the kingdom, they shall stand on a footing of perfect equality in all respects with the Gentiles. They will stand on a footing of perfect equality before God in point of acceptance; for all whom God accepts He accepts equally: and also on a footing of perfect equality as members of the Church visible, *i.e.*, they will be equally members of the Church, for all members of the Church are perfectly equal in that respect, although they may observe different rites and be under different forms of church-government. Presbyterians, Episcopalians, Independents, are perfectly equal as members of the visible Church. But does equality in point of membership infer equality in all points? The bishop and the humble cottager are equal as members of the Church of England; are they therefore in all points equal? The house of Aaron and the family of some shepherd dwelling afar off in a sequestered glen among the hills of Gilead or Bashan were equally members of the Jewish Church, but were they equal in authority, privilege, and honour? The apostles and the weakest babes in Christ stood on a footing of perfect equality as members of the Church, and in regard to certain common privileges, as justification, adoption, &c., but there the equality ends. The believing Jews who observed the law, and the believing Gentiles who did not, were absolutely equal as members of the visible Church; they were both, and equally, in Christ; but were there no ceremonial distinctions between them? To

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infer absolute equality from equality in point of church-membership is utterly absurd. Nor does the fact, that the Gentiles are said to be fellow-citizens with the saints, shew that in the future Jews and Gentiles shall be in all points equal. The only equality implied in the words is an equality of citizenship, and about this there is no dispute. They will be equal as citizens; but from this to infer absolute equality is to trifle in the most childish manner. In our own country, members of parliament and simple electors, the aristocracy and the commons, are all equal as citizens, but are they in all respects equal, —in honour, privilege, ceremonial usage? Solomon's subjects were equally members of the commonwealth, but in the judgment of the Queen of Sheba, his men, his servants who stood continually before him, were blessed above all others. It is often said that Solomon's kingdom was a type of Christ's; and if so, such an important matter as the distinction of ranks and privileges in the former, can never want its antitype in the latter. Nor, again, is their absolute equality proved by the fact that both shall belong to the household of God. The discourse is of sons, and as sons they are on a footing of perfect equality, for all sons are equally sons. There are no degrees of sonship. Sonship brings along with it certain privileges common to all the sons; but are all privileges therefore common? or are all the common privileges enjoyed equally, or in the same degree? Are younger sons equal to the elder in dignity and authority? or have they an equal share in the inheritance? The twelve sons of Jacob were equally sons, and equally heirs of Canaan; but the tribes of Judah, Levi, and Ephraim were distinguished from and exalted above the others by their portions in the land, and by the power, authority, honour, and the degree of God's favour which they enjoyed. And were the twelve apostles, who, in a manner, formed our Lord's family, though equal in point of apostleship, equal in all respects? Did not John receive more of our Lord's love, and enjoy more intimate fellowship with Him, than Peter and James? And were these three, again, not more highly honoured than the other nine? Whatever may be the truth as to Jewish superiority and distinctions in the future, there is nothing in the equality of Jews and Gentiles as to church-membership, citizenship, and sonship, to prevent the Jews from being distinguished from the Gentiles, as the elder children and first-born sons of God, (Exod. iv. 22; Jer. xxxi. 9,) by peculiar forms of worship, a larger share in the inheritance, greater nearness to God, rule over the nations, and, in short, by almost any amount of superiority in point of prerogative and privi-

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lege. It is in vain to speak of "ceremonial sacredness of places, persons, times, vessels," as distinctions which are utterly foreign to the "genius" of the New Testament; for what that genius is, can be determined only by an examination of particular passages, and not by unreasoned presumptions or assertions. Dr Brown, indeed, is a spiritual socialist; he would reduce the kingdom of God to an impossible democracy, wherein all men should stand on the dead-level of an absolute equality; whereas it is, and in the future will appear more visibly to be, a well-constituted monarchy, whose subjects, though perfectly equal as such, will rise gradually above one another in their several ranks and degrees of privilege, authority, and honour, even up to the two who shall sit, the one on the right hand, the other on the left, of the King.

Nor are the "still more explicit announcements" of our Lord, in John iv. 21–23, more to the purpose: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," in the sense in which He was then actually worshipped at Jerusalem. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." Now, what does this text really teach? It undoubtedly proves, as Dr Brown says, "that Jerusalem was going to lose its peculiar central character, that it would cease to be even to the Jews themselves the city of their solemnities, whither the tribes should go up," that, in short, the Jewish forms of worship were about to be done away. It teaches this; but it does not teach the final abolition of Jewish distinctions, or that the Jews shall never again worship at Jerusalem in the observance of peculiar ceremonies. Dr Brown's reasoning on this text is a very good example of *ignoratio elenchi.* The conclusion which he ought to have proved is, that Jewish distinctions have been done away never to be restored; the conclusion which he actually proves is, that they have ceased for an hour, *ὥρα,* season; he has not shewn that *ὥρα,* in this place, includes in its signification the idea of perpetuity, and having failed to do this, he has done nothing. The hour spoken of by our Lord means only a limited time, and that time may be nothing more than the period intervening between the destruction of Jerusalem, when, in the providence of God, the Jewish worship was rendered impossible, and the restoration of the Jews to their own land. He does not state, either expressly or by implication, that the character of Jerusalem, as the central place of worship, where alone certain special services could be acceptably performed,

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shall never again be restored to it, or that it shall never become to the Jews the city of their solemnities, whither the restored tribes shall go up. When this has been proved, it will be soon enough to speak of "Christian men and dear brethren sitting at the Redeemer's feet, and dreaming of a revived Judaism, and delighting themselves with phantastic pictures, while they profess to receive the law at His mouth." And we would suggest, that before Dr Brown takes the desperate step of "letting the literalities go," namely, in Ezek. 40–48, it might be as well to consider whether "the naked and unmistakeable announcements of the Lord of the temple" be really inconsistent with them. Of this, at least, we are perfectly assured, that no man will ever be able to shew, by any fair logical process, that there is anything in these two passages in John and Ephesians inconsistent with the literal sense of the chapters in Ezekiel, whether that sense be the right one or not.

We come now to what Dr Brown describes as "the last refuge" of those who hold the restoration of the ceremonies for the Jews, to wit, that "though an Aaronic priesthood and bloody sacrifices and circumcision and a metropolitan ceremonial at Jerusalem may be unsuitable to the genius of the *present* economy, they may, for aught that we know, be consistent enough *with one to come.* This surely is a desperate argument." Its desperateness is not in any way apparent, as we have seen from Eph. ii. 14, 15, 19, and John iv. 21–23; and we shall now turn to the Epistles to the Galatians, Colossians, and Hebrews, for the purpose of inquiring whether they render it more evident that the above-mentioned ceremonies (we leave the priesthood to be considered further on) have been finally abolished, of course for the Jews. Dr Brown endeavours to prove this, by saying that Paul wrote not merely against their "*abuse;*" that it "was not only their *temporary* removal which he contemplated," but that he characterises "them as in their own nature 'worldly rudiments,' 'beggarly elements,' the mere discipline of minors, as a 'bondage' unsuited to the liberty of Christ's freemen," (Gal. iv.) The apostle in this epistle certainly wrote not merely against the abuse, but also against the observance of the legal ceremonies. But to whom did he write? Not to Jewish Christians at all; but to the Gentiles, to whom the law was not given, and who were neither commanded nor intended by God to observe it. That it is only the Gentiles whom he has in view is plain from the whole tenor of the epistle; and particularly from chap. v. 2, "Behold, I Paul say unto you, that if ye be circumcised, Christ

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shall profit you nothing;" words which he never could have addressed to Jewish Christians, because to them they would not have been true, inasmuch as Christ did profit the believing Jews who were circumcised and observed the whole law, as much as He profited uncircumcised believing Gentiles who did not observe it. There is not a word in the epistle to shew that the law was not binding upon the Jewish Christians. He no doubt forbids the Gentiles to observe the Jewish ceremonies, and they were freed from them by the council of Jerusalem; but the Jews were never forbidden to observe them, either in this epistle or elsewhere. On the contrary, even after this epistle was written, their binding obligation upon the Jewish Christians was recognised by the apostles, who, with Paul himself, observed them; and this is sufficient to shew that, though they were formerly used as a discipline of minors, they are not necessarily in their own nature such a discipline, or in themselves unsuited to the liberty of Christ's freemen, unless it be affirmed that the apostles and believing Jews after the day of Pentecost were still minors, and under a spirit of bondage. Hear Baumgarten on Acts xxi., in his "Apostolic History:"—*

"From the very beginning it was clear to our minds that the Church of Christ in Jerusalem fully complied with the customs and observances of their people; they still had their sanctuary in the temple on the holy mountain; their times of prayer were at the same hours as the people of Israel were wont to assemble. Those original features of communion between the believers in Jerusalem and the people of Israel had, however, been now enlarged to the very utmost extent short of absolute identity. St James and the elders tell Paul of four Nazarites belonging to the community. The vow of the Nazarite is one of the most extreme abstinence and purification. It is true that we have before this met with the vow of the Nazarite within the domain of Christendom—in the case, *i.e.*, of the apostle Paul himself. There, however, it occurred in the form which became the apostle of the Gentiles, a preacher of freedom from the law, and suited the times of intrinsic piety and spirituality —in the shape, *i.e.*, of the free spirit unshackled by the forms of law. But in the present instance this manifestation of piety appears in strict and regular compliance with all legal and external forms. For, above all, special prominence is given to the sacrifices of these Nazarites. But now, the sacrifices prescribed by the law for the separation from the vow of the Nazarite comprised every species of sacrifices that generally were customary. For on such occasions it was ordained that a he-lamb should be sacrificed for a burnt-offering; a ewe-lamb for a sin-offering; a ram for a peace-offering; and besides these, cakes and bread of all kinds with the appropriate meat-offerings and drink-offerings, to which, lastly, were to be added his freewill-offerings, (Num. vi. 13-21.) It was for the numerous and costly offerings which the four Nazarites had to offer up that the help and assistance of the apostle Paul was claimed. We, therefore, see here quite obviously and distinctly that the Church of Christ in Jerusalem had adopted the whole ritual of Jewish sacrifices, inasmuch as they do not merely practise what was customary in these

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circumstances, but also freely join thereto what was left to their voluntary determination. It is evidently not owing to accident that we meet with this account, that even now after the Gentile Church had succeeded in maintaining its independence, and even after the apostles of Israel have had to seek in the wide domain of heathendom a field for them to labour in, the Church of Christ in Jerusalem evinces its perfect concurrence with the law and the customs of Israel. For the more that the external union of the Church with Israel disappeared amidst the grand new creations of church-communion, the nearer the time seemed to approach when the whole Church threatened to become a Gentile Church; the more firmly the more steadily must the Church in Jerusalem keep its vocation in view, which was, that from its certainly quite isolated position, (which, however, had been indeed set forth as a sacred eminence overlooking the whole world,) it might exhibit palpably and openly the external connexion between the Church of Christ and the people of Israel, or rather manifest itself as the proper continuation and succession of that people."

Now, these things demonstrate that the ceremonies are not in themselves inconsistent with the gospel; that, therefore, they may be in the future re-established for the Jews; and that Dr Brown has misunderstood the apostle.*

But more particularly, is there anything in the circumstance that Paul designates the ceremonies as "worldly rudiments" inconsistent with their future restoration? In calling them "rudiments" he only means to signify that, as compared with the full and perfect revelation under the gospel, they contained only the first rudimentary principles, the first incomplete outlines, of the knowledge of God, and of the way of salvation. It is in this sense that he calls them "beggarly elements;" though "beggarly," we think—inasmuch as it insinuates that these ordinances were the means of conveying almost no grace or instruction, which is not true—is too strong an equivalent for πτωχὰ, which in this place would be more properly translated "poor" or "imperfect." He calls them "worldly" rudiments, indeed; but what is the meaning of "worldly?" It is unnecessary to go over the different senses of the word as applied to other things, for we are concerned only with the Jewish ceremonies; and the only senses in which it can be applied to them are—

1. As being sensible signs, or ceremonies, falling under the senses, and therefore partaking of the nature of the material sensible world.

2. As destitute of Divine authority and appointment, being consequently mere human inventions and ordinances of men,

* Did the apostles recognise the rule, that all ceremonies in the worship of God are unlawful but such as are of His express appointment? If they did, then the binding obligation of the ceremonial law continued in force in their days. If they did not, then either the apostles erred, or the rule is false. Dr Brown may choose either alternative. We hold that the rule is true *semper et ubique,* and that the apostles did not err.

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and therefore utterly useless as means of grace, standing on the same level in that respect with the institutions of the heathen. In this sense they were worldly in regard to the Gentiles, (Gal. iv. 8, 9,) even in their observance as helps, and much more when regarded as the ground of their justification before God.

3. As, though of Divine appointment as means of grace, yet perverted to self-righteous purposes. In this sense they were worldly in regard to the self-righteous Jews.

4. Comparatively; as means of grace, but through which so little grace and instruction were conveyed that, in comparison with the New Testament ordinances, they might be called worldly, weak, and unprofitable, and fit only for minors. We do not think that there is any other sense in which the word "worldly" can be applied to them; although their great number may be made a separate head of objection. Now, it is certain that, in so far as the Gentiles were concerned, Paul does not forbid them on the ground of their being sensible signs, otherwise he must have forbidden baptism and the Lord's supper. But he forbids them because they were not appointed for them, and therefore for them mere human inventions. We admit that for the present they are set aside for the Jews; but the question is, Are they set aside for them for ever? Of course, Paul does not say so; he only characterises them in a certain manner as they existed under the old economy, and it is thought that in this way he teaches their final abrogation. Is their final abrogation implied in his statements?

There is nothing in sensible signs or ceremonies inconsistent with the gospel, for the New Testament ritual contains sensible signs. Christ has appointed only two ceremonies; but it is evident that, had it been pleasing in His sight, He might have instituted a considerable number more, and that to the advantage of gospel worshippers. For no man will affirm that, at present, any Christian worships God as fully and perfectly in spirit and in truth as he desires to do; or deny that God, by means of additional institutions, could communicate grace so as to produce greater spirituality. Rites and ceremonies, when accompanied by the necessary light and grace, are no hindrances to spirituality of worship; on the contrary, they are very powerful helps to it, as every worthy partaker of the Lord's supper will be ready to maintain; and if God were to appoint a number of additional rites, and bless them as He blesses the Lord's supper, would any Christian regard His worship as less spiritual then, than it is now? Any one who should so regard it, would have very strange notions of spiri-

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tuality indeed. What reason, therefore, can be assigned from the nature of the gospel, and from the nature of sensible signs, why God should not give the restored Jews their ancient ceremonies to observe in place of baptism and the Lord's supper, which are observed by converted Jews now? None; nor can any objection be drawn from their inferiority as sensible signs; for it must be quite apparent to every one that circumcision and the passover are as well fitted in themselves to represent spiritual things, as baptism and the Lord's supper—indeed, the passover and bloody sacrifices are fitted to signify them in a much more vivid manner. And if significant ceremonies were many, this might be reckoned all the more advantageous, because the thing signified would be kept by them more constantly before the mind, which, it might be expected, would thereby receive a deeper impression. It is therefore evident that the circumstance of the Jewish ceremonies being worldly, in the sense of being sensible signs, is no objection at all to their restoration.

The second and third senses above mentioned do not require consideration, because all will grant, that if the ceremonies shall be restored, they will not be without a Divine appointment, and that they will not be perverted, at least generally, to self-righteous purposes; so that the only objections must be contained in the fourth sense. Now, it is certain, that the imperfection, the beggarly character, the weakness, and unprofitableness of the ceremonies arose, not from anything in themselves, but from the imperfect revelation which God was pleased to give to the people, so that they did not fully understand their meaning and use, and from the comparatively small amount of grace of which He made them the vehicle. In their own nature, they stand precisely on the same level with baptism and the Lord's supper. If we were sitting in the darkness of Jewish twilight, and if God communicated as little grace through the ordinances of the New Testament as He did through those of the Old, the former would be equally with the latter, beggarly, weak, and unprofitable. The efficacy, the profitableness of any ordinance whatsoever, depends entirely upon God's appointment, and the manner in which the Spirit operates through it. It is His communication of light and grace that makes the difference between the ordinances of the present and those of the former economy. No man will deny that God could, if He had so pleased, have given to the Jews as full a revelation as we have, and made their institutions as clearly and fully significant to them, as baptism and the Lord's supper are to us; communicated as much grace to them through the former, as to us through the latter; and by

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the same, sealed Christ and His benefits as firmly to them, as He does to us by our sealing ordinances. He could, incontrovertibly; and if He had, those ordinances would have been no longer rudimentary, beggarly, weak, and unprofitable. And in like manner, He could set up the whole Jewish ceremonial, and cause it to shine with so much spiritual light, and make it a means of so much grace, as that our present ordinances would appear in comparison therewith, weak and imperfect, and a discipline of minors. And if that ceremonial shall be restored, it will, as a matter of course, shine with the full light of the whole Scripture, not as formerly, in the dim light of the Old Testament—dim, that is, comparatively, and in time past to the Jews. For we are assured that when Israel shall turn to the Lord, the vail, which was one cause of the weakness of their ordinances, and which is still upon their hearts, shall be taken away, (2 Cor. iii. 16.) So much for increased light. And in regard to great grace, God declares that at that time "I will make a new covenant with them, not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them up out of the land of Egypt," (Jer. xxxi. 31–33;) "but . . . . I will put my law in their inward parts, and write it in their hearts." "I will put my fear in their hearts, that they shall not depart from me," (chap. xxxii. 40.) Here is an assurance of great grace, which their ordinances, whatever they be, being part of the law that will be written in their hearts, will be a means of conveying. And if these ordinances should be the ancient ritual, it is clear that, because of the great light and grace wherewith it will be, as it were, instinct, it will be then impossible to describe it as worldly rudiments, a discipline of minors, beggarly, weak, and unprofitable.

But it is further described as a "bondage," which, Dr Brown says, is "unsuited to the liberty of Christ's freemen." That it was a bondage, is declared in Scripture, and is denied by no one. But why was it a bondage? and will it be a bondage if it should again be re-established for the Jews? These are questions which plainly require to be considered by every one who will understand the subject himself, or seek to make others understand it, though Dr Brown does not seem even to have thought of them; and the second must be settled in the affirmative, before it can be shewn from the "genius" of the gospel that the Jewish law has been finally abrogated. According to Dr Owen, the bondage arose from the multitude of observances perplexing the people; from the manner of their imposition, being tied up to days, times, and hours; and from the strict way in which obedience was enforced. But it really arose

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from the blindness of their minds, and the hardness of their hearts; from the fact that God did not enlighten their minds sufficiently to enable them clearly to understand the meaning and use of His institutions, and communicate sufficient grace to enable them to serve Him joyfully, feeling the observance of His law a delightful privilege, rather than a heavy yoke. Blindness of mind and hardness of heart were the real and sufficient reasons why the law was a bondage to the Jews, and the same maladies would render any ritual whatsoever a bondage to those afflicted with them. The Christian ordinances are very different from the Jewish; they are few and simple, and easy of outward observance; they are regarded as "spiritual," and as anything rather than a yoke of bondage. But by how many are they regarded in an entirely different light! Witness the impatience wherewith so many chafe against the law of the Sabbath, the one solitary stated "time" of God's appointment for the present. And if attendance upon church, and proper outward Sabbath observance, to say nothing of the more private exercises of religion, were enforced by civil penalties, would not multitudes declare it to be a bondage utterly intolerable? And why? Just because of the blindness of their minds, and the hardness of their hearts. There are two classes to whom the New Testament ordinances are not burdensome; first, those who have light and grace, and consequently power to observe them rightly—to use them in a spiritual manner; and, second, those who, neither fearing God nor regarding man, refuse to observe them, have broken the yoke, and burst the bands, and cast the burden from their shoulder. But to all others, and their number is not small, they are a yoke of bondage. But are they so in their own nature? And if not, why draw an opposite conclusion in regard to the Jewish ordinances? The liberty of Christ's freemen does not consist in this, that men may observe or neglect His ordinances as they please; nor does it arise from the fact that His commands are not enforced by civil penalties. It consists neither in freedom from ceremonies, as such, nor in freedom from ceremonies or commands enforced by penalties, whether civil or spiritual, whether in this world or in the world to come; but in being able and willing to do His will—to do it not merely with readiness, but with delight, whatever that will may be. It is just liberty and power to delight above all things in doing His will; and whether He institutes many or few ceremonies, and sanctions them by penalties or not, is to it a matter of indifference, of indifference the more absolute, the greater the degree of light and grace, or the greater the degree of liberty. Whether any

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ritual shall be a bondage or a free service depends, not upon the number of the ceremonies, nor upon the sanctions attached to them, but upon the degree of liberty possessed by those commanded to observe them. A ritual of many ceremonies is not necessarily on that account a yoke of bondage. The Lord's supper is a ceremony, but when do believers, who worthily partake, feel more spirituality in worship, more joy and rejoicing in the Lord, more of the liberty of Christ's freemen, in short, than when they are seated at the Lord's table? If Christ were to command them, and make it convenient for them, to shew forth His death every day, and thereupon communicate to them of His fulness, and cause them to rejoice in His love, would they regard it as any infringement of their Christian liberty? Or if, instead, He were to appoint a number of other ordinances of similar efficacy, would they regard the observance of them as a bondage? Would it be "unsuitable" for spiritual men more frequently than at present, or even continually, to be engaged in the observance of instituted ordinances and special laws, through which God should communicate Himself to them, cause them to experience His free favour, and rejoice always in the light of His countenance? And should these commandments be sanctioned by civil or other penalties, that could never be regarded as a grievous thing, or be a cause of bondage, since these penalties would be attached to the neglect of those very things which, above all others, men would love to observe and practise. It is plain, therefore, that the law, with its multitude of ceremonies, and its stern sanctions, was not in itself a yoke of bondage; that it was felt to be so by the majority of the people was an accident arising from the weakness of the flesh. And this is further evident from the fact that, in Deut. xxviii. 47, the reason why the Jews should serve their enemies, . . . "in hunger, and in thirst, and in nakedness, and in want of all things," and why the Lord should destroy them, is declared to be "because thou servedst not the Lord thy God with joyfulness and with gladness of heart, for the abundance of all things." It is impossible to serve the Lord with joyfulness and gladness of heart in the observance of a law in itself a bondage, and God never has required and never can require such a service, for His commands correspond to the justice of His nature, and are always in the highest degree equitable; and the fact that He required them to serve Him with these feelings, and punished them because they failed, shews that such was not the nature of the law in itself. And the same thing is proved by the example of David, who found as much ease and delight in the Mosaic law, as any believer

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feels in obeying and worshipping God now under the gospel. See Ps. xix. 7–11, xliii., lxiii., lxxxiv., cxix., especially, and the book of Psalms generally. So great was his love for the law, and his delight in it, that even he could not find words fully to express his feelings, but exclaimed, "O how love I thy law!" And the reason of this was the great light and grace which God gave him; and if the nation had been as highly favoured as David, the law would never have been felt or spoken of as a yoke of bondage. Nor did the Church of Jerusalem, after the day of Pentecost, feel it to be a burden. It is nowhere said that they did. The language in Acts xv. 10, "which neither our fathers nor we were able" (ἰσχύσαμεν) "to bear," proves nothing more than that the forefathers of that generation were unable to bear it, which no one denies, and that the Jewish Christians were unable to bear it before Pentecost; but it does not assert that their inability continued after the Spirit was given.* And that after that time it was no yoke to them is perfectly clear from Acts ii. 46, 47, "And they, continuing daily with one accord in the temple," (which shews that they observed the law; the words in ver. 47, "having favour with all the people," prove the same thing,) "and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God,"—which shews that they attained to serve the Lord with that "joyfulness and gladness of heart" which the other Jews, though using the same ordinances, could never reach, and the want of which caused the destruction of Jerusalem and the dispersion of the people. There was no change in the outward form of the law; the change was in the use God made of it, and in the condition of those who observed it—namely, the Jewish Christians—by the outpouring of the Holy Spirit. "Where the Spirit of the Lord is, there is liberty;" and we know that when the Jews are restored, He shall be poured out upon them in far larger measure than on the day of Pentecost, so that not only shall they "walk in God's judgments, and observe His statutes to do them," (Ezek. xxxvii. 24,) but they shall walk in them easily and with delight, with greater liberty, whatever the statutes and judgments be, than was possessed by David or the Church of Jerusalem; and if these statutes and judgments shall be the ancient ordinances, it is evident that they will be no longer a yoke of bondage, a discipline of minors, or unsuited to the liberty of Christ's freemen.

* It is taught, of course, in Acts xv. 10, that the Jewish ceremonies would be a yoke to the Gentile Christians; but the reason of this was, that God did not intend they should observe them, and therefore they could not expect grace to enable them to do so with profit.

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Again, they are "represented in Col. ii. as a 'shadow,' of which the body is Christ;" and this, it is said, proves that they can never be restored. The apostle, however, is still writing to Gentiles, not to Jews; and it is with the Jews only that we are at present concerned, for no one holds that the Gentiles will ever be commanded to observe the whole body of Jewish laws.* However, there is no inconsistency between the body and the shadow; they may very well exist together, as is apparent from the fact that under the Old Testament the Jews had both the shadow and the substance; that the shadow continued in use among the apostles and Jewish Christians after the day of Pentecost; and that now we ourselves have both the body and the shadow. For baptism and the Lord's supper are as really shadows as the ordinances of the Old Testament. They are seals, but so were circumcision and the passover; but they are also signs, and, in this respect, they stand on the same level with the shadows of the law. The one are the shadows of the body advancing, the other of the body, as it were, retiring; the shadow is cast before in the one case, in the other it is cast backward; they are both shadows of the same body, only cast in different directions. But if the apostles used the Old Testament shadows after the day of Pentecost, and if we ourselves use shadows now, then the principle is established that "shadows" are not inconsistent with the "genius" of the New Testament, nor, of course, can it be shewn that they are inconsistent with the future kingdom. If we have some shadows now, why might we not have had more, had God so willed it, even as many as were under the law? and if so, why may not the law be again re-established for the Jews? It was of God's appointment that the ceremonies signified Christ as to come, but this was not necessarily involved in their nature. The essential thing was that they should signify Christ. That they signified Him as to come, was, in respect to their nature, a mere accident; and therefore they are equally well fitted to represent Him as already come. What did they represent after our Lord's death to the apostles, or after the day of Pentecost to the Church at Jerusalem? They must either have represented nothing, which is absurd, (and indeed profane,)—otherwise why did the apostles use them?—or they must have represented

* The second sense of "worldly" (see page 318) applies to this case, and obviates any objections that may be drawn from the fact that Gentile Christians were "not to allow themselves to be 'judged' by Judaising zealots." See Col. ii. 22, last clause. In regard to Col. ii. 14, "Blotting out the handwriting," &c., it is sufficient to remark that "the handwriting" includes, if it does not mean only, the moral law.

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Christ as come, as, *e.g.*, the Lord's supper does; for that they could signify Him as still to come was at that time impossible. There is nothing therefore in the fact that they were shadows or representations to prevent their re-establishment in the kingdom for the Jews, as still significant of Christ and His benefits, the more especially when it is considered that the brighter the light, the more clearly-defined is the shadow, and the more distinct is the image which it gives of the substance. Should they be restored, therefore, they will signify much more clearly and vividly than of old, when, by reason of the dimness of the light, they were vague and ill-defined.

As to the "disannulling" of the "ceremonial institute, expressly because of the weakness and unprofitableness thereof." It has been shewn wherein its weakness and unprofitableness consisted, and that if it should be restored, it will not have these characteristics. That it was weak and unprofitable in the past, is no proof that so it shall be in the future, nor, of course, that it shall never be re-established. The proof for this therefore must be found, if it is to be found at all in this passage, in the word "disannulling," (Heb. vii. 18,) *ἀθέτησις*. But the word itself proves nothing on either side. For *ἀθέτησις*, "setting aside," "rejection," "making void," means equally a temporary setting aside, or a final disannulling. Which of these it does mean, depends in every case upon the nature of the subject; and there is nothing in the present subject, so far as we have yet seen, constraining us to take it in the sense of final abrogation.

We may notice another passage, viz., Heb. ix. 8, where it is said "that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," *ἐχούσης στάσιν*. The question here is, is "standing" to be taken absolutely or relatively, *simpliciter* or *secundum quid?* If absolutely, meaning that the Jewish ritual ceased upon the death of Christ, and that while it continued, the way into the holiest was not, or could not be made manifest, then Dr Brown's point is proved. But it cannot be taken in this sense, because we have seen that, by the will of God interpreted by the apostles, it continued in force for a considerable time afterwards, even while Paul was writing this epistle, and that the way into the holiest of all was, after the day of Pentecost at least, made manifest to the Church at Jerusalem, even while they observed the Jewish ceremonies as strictly and conscientiously as before. It is evident, then, that there was nothing in the ritual of itself to obstruct or conceal the way into the holiest. "Standing," therefore, must of necessity be under-

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stood relatively, to mean that the tabernacle—*i.e.*, the whole institute—lost its standing in one sense upon Christ's death, while in another it retained it. To the Church at Jerusalem it undeniably in one sense lost its former standing, namely, by losing its character as weak and unprofitable, and as closing or obscuring the way into the holiest of all, and by acquiring, while it retained its outward form, another character as a means of greater light and grace and assistance in approaching the holiest, though the measure of these qualities was not so large as it will be should the ritual be restored. To the Church at Jerusalem the first tabernacle had passed away, and a second and a better, under the same external form, come in its place; while to the Jews who rejected our Lord, the first tabernacle still stood, because of their blindness of mind and hardness of heart.*

But the ceremonies are connected with the priesthood, and we have to inquire whether the apostle teaches that the order of Aaron shall never again minister before God in Jerusalem. Dr Brown says he does; and his reasons in support of his opinion are—1. "The priesthood is said to be changed," Heb. vii. 12. 2. "The Aaronic order has been swept off the stage of the Church as a weak and useless thing after Christ's coming." 3. "The co-existence of two priesthoods is regarded as a thing incongruous." 4. "The apostle represents the whole ritual system as in a 'decaying, antiquated, and evanescent' state when he wrote, (Heb. viii.)" The last reason, if it were valid, would be of itself sufficient to prove the point. Admitting, for the sake of argument, that it is the ritual system of which the apostle speaks in Heb. viii. as decaying and waxing old, and near its disappearance, it cannot be legitimately inferred from his language that "vanishing away" is equivalent to "vanishing away, never more to appear." His proposition in the last clause of ver. 13 is general, and is applied to the case of the ritual as only one of an indefinite number of particular cases which fall under it, but in any of which a conclusion similar to Dr Brown's would be manifestly false. It is applicable, *e.g.*, to the decay, waxing old, and death of the body; but as it cannot be lawfully inferred from the decay, waxing old, and vanishing away of man, that he shall not live again; so neither is it lawful to conclude from the decay, waxing old, and vanishing away of the Jewish ritual,

* In like manner is to be explained Heb. xiii. 10, "We have an altar whereof they have no right to eat which serve the tabernacle." Compare Acts vi. 7, "And a great company of the priests were obedient to the faith;" eating of that altar and serving the tabernacle.

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that it shall never again be restored. This, we hold, is fair reasoning; and if at any time the rules of logic ought to be strictly applied, it is when the Scripture is the subject of investigation. The reverence due to the Word of God demands it, as well as a regard to our own spiritual interests. Dr Brown, however, seems to have transcended the sphere of logic, which may partly account for the contempt which he so largely throws upon it in practice. It is certainly possible for one who despises logical rules to stumble occasionally upon the right meaning of a disputed passage, but it is equally certain that in most cases he will miss it. It is true that the illumination of the Holy Spirit is necessary to understand the truth, but that illumination does not destroy the necessary laws of the understanding, or render useless the logical rules that are based upon them,—which are indeed their expression; it only increases the facility, but leaves untouched the necessity, of their application. If "vanishing away" means the final disappearance of the ritual, this must be shewn from the nature of the case, or from another passage; for it cannot be shewn from the place under consideration. It is plain that if in any other place the restoration of the ritual be taught, this verse will be as much in harmony with it as the statement, all men die, is with the statement, all the dead shall be raised.

But Dr Brown is entirely mistaken as to the reference of the text. It is not the ritual system, but the first or Sinaitic covenant, as must be apparent to any one who will only take the trouble of looking at the passage, of which the apostle speaks as decaying, waxing old, and ready to vanish away. We certainly expected greater accuracy and discrimination in a professor of theology. The first covenant and the ritual system are two different things; and the abolition of the former does not necessarily involve the abolition of the latter. The first covenant gives way to the new: Heb. viii. 7, "For if that first covenant had been faultless, then should no place have been sought for the second. For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." The nature of the second covenant is set forth in the same place. It is described as "established upon better promises:" "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour," &c.: "for all shall know me, from

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the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This is from Jer. xxxi. 31–34; and Dr Brown holds it to apply to the literal Israel, and to be fulfilled at their conversion. Now, the covenant at Sinai was conditional, and grace was not given to the people to enable them to fulfil the condition; it thus gendered to bondage, and hence arose its faulty nature. But the new covenant is absolute and unconditional; God engages for the fulfilment of both His own part of it and for that of Israel; He gives the Spirit of adoption, teaching them to cry, Abba, Father, with an abundance of irresistible efficacious grace whereby they shall be kept in constant obedience to His laws, and so in the continual enjoyment of His favour. The introduction of a new covenant must, of course, affect the old ritual; but it is not at all necessary that it should affect it so as absolutely to abolish it. The observance of the ritual was the condition of the first covenant; the second has no condition; but has it, therefore, no ritual, or may it not have the ancient one? We are warranted to say only this, that whatever be its ritual, it will not be its condition, and will be suited to its nature; so that if the ancient ritual should be restored, its nature, which does not consist in its outward form, will be changed to suit that of the covenant; it will be no longer a condition, and its qualities will be altered by the different use made of it by the Spirit, and by the different state of the people. The case of the covenant of works and the covenant of grace is parallel. The law is the condition of the covenant of works. That covenant has vanished away, it has been abolished for all believers; but has the law also on that account been abolished under the covenant of grace? It remains in force still, though it has suffered a change, inasmuch as it has lost its character as a condition, and been taken up under the gospel as a rule, and grace being given to obey it more or less perfectly, it has become not a bondage, but a delight; while to all who seek salvation by their own works, it is a condition still, a heavy and burdensome yoke which they are not able to bear. So, in a similar manner, may the ritual of the old covenant remain in force for the Jews under the new, having undergone a change, not as to its externalities, but having lost its character as a condition, while it still remains a rule, and acquires a vastly increased efficacy as a means of light and grace. And this change is spoken of in Heb. vii. 12, where it is said that "the priesthood being changed, there is made of necessity a change also of the law." Dr Brown holds that this change involves the total abolition of

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the ritual and of the Aaronic priesthood, assuming that change is equivalent to destruction. Change may mean destruction; but is that its meaning here? The change of the priesthood is expressed by *μετατιθεμένης*, which means not "being destroyed," or "finally abolished," but "being transferred" to another tribe and order—namely, as is plain from ver. 11, 13–15. It is chiefly the high priesthood, as exercised in human nature and including in it the inferior offices, that the apostle has in view; he puts out of account the fact that our Lord was a priest before He became man. The ritual, of course, stands under, as it were, or belongs to that priesthood, exercised in human nature, which is for the time supreme. The Aaronic priesthood was the supreme, and indeed the only divinely-appointed, priesthood under the Mosaic economy, and the law belonged to it, or rather it belonged to the law; but when a priesthood of a different and higher order is introduced, the law of the order of Aaron naturally attaches itself thereto, and becomes subordinate to it, carrying along with it its own priesthood. The Aaronic priesthood and its law thus lose their position of supremacy, and become subordinate to the priesthood of the order of Melchisedec, and to the law thereof; but this does not of necessity imply their destruction. It cannot be shewn that the apostle means anything more than that the high priesthood exercised in human nature is transferred in the person of our Lord into the tribe of Judah and order of Melchisedec, and that, in consequence, the Aaronic high priesthood, with its dependent offices, is transferred along with it, so as to attach itself and become subordinate to that order. The supreme priesthood being transferred, there is made of necessity a transference of the law from standing under the priesthood of Aaron as supreme, to a position under the supreme high priesthood of Christ God-man, which transference involves, of course, a change in its nature, use, and efficacy. As the priesthood is perfect, the law must agree with it; no longer continuing the condition of a covenant that could not be kept, no longer gendering to bondage, weak and unprofitable, consisting of worldly rudiments and beggarly elements, but becoming a delightful, easy, and most suitable rule for Christ's freemen, by being made a most powerful and efficacious means of grace. And this it may very well become without losing its external form, as must be, if not self-evident, at least apparent from what has been already said about the delight which David found in the law, and about Israel being punished for failing to serve the Lord therein with joyfulness and gladness of heart.

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As to the incongruity of two co-existing priesthoods, Dr Brown indeed *says* that their co-existence "is regarded as a thing incongruous," but he has not adduced, and we are unable to discover, any evidence to shew that Paul regarded it in this light. The apostle says indeed, in Heb. viii. 4, "If He were on earth He should not be a priest, (*ὄντων τῶν ἱερέων,*) seeing that there are priests that offer gifts according to the law." But he only affirms here, as Dr Owen remarks, that if He were on earth, *i.e.*, "to officiate in His office with the things of the earth, after the manner of other priests, He could not be so much as a priest at all; seeing all such services were appropriated unto and performed by the priests of another order." * He says nothing, either here, or when he speaks of the transference of the priesthood, implying incongruity in the co-existence of two priesthoods. The congruity or incongruity depends upon the nature of the priesthoods. If the priesthood of our Lord and that of Aaron were of the same order, then they would be inconsistent, but they are of different orders, which takes away the incongruity. The priesthood of our Lord has its seat in the tribe of Judah, and that of Aaron is assumed under it, and is subordinate thereto. It is not said by any one that they stand upon the same level; the one is completely subordinate to the other; but subordination is not straightway opposition and incongruity, but points rather towards harmony and agreement. And as it cannot be shewn from their nature, or from any statement of Scripture, that they are incongruous, so experience shews their co-existence to be perfectly consistent. We say nothing of the fact that they co-existed under the law, for our Lord was then not a priest in human nature; but they co-existed when He was upon earth, for from His birth He was a priest, and began then to offer up that one sacrifice whereby He hath for ever perfected them that are sanctified; and their co-existence was recognised by the apostles and the Church at Jerusalem, after His death, down to the time when the Christians fled from the city, shortly before its destruction. The co-existence of two priesthoods was not an "incongruous thing" in those days, but was most harmonious and consistent; and if so, why should it be thought incongruous when the Jews are restored? Why should it not, in fact, be much more congruous then? Why should not the subordinate Aaronic priesthood be an instrument of blessings a thousandfold greater than of old, and be rendered exceedingly efficacious as a means of applying to the people the benefits of the great High Priesthood?

The assertion "that the Aaronic priesthood was swept off

* Owen's Works, vol. xxiii., p. 27.

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the stage of the Church, with all that pertained to it, as a weak and useless thing after Christ's coming," never to be restored, stands greatly in need of proof. It is true that it has been swept off the stage of the Church for the present,—for that stage on which alone it could act was swept away, not by a command, but providentially by the destruction of Jerusalem,—but a platform may be taken down, and again set up. It was "swept off the stage" in a precisely similar manner by Nebuchadnezzar, but would any one at that time have been warranted to infer that it should not again minister before God on the return from the captivity? And yet Dr Brown's inference is exactly similar in character. The priesthood depends upon the ritual, *i.e.*, the sacrifices, and what is connected with them, and not the ritual upon the priesthood. The ritual is not appointed for the priests, but the priests are appointed for the ritual; and as is the nature of the ritual, so is the nature of the priesthood. If the ritual be "weak and useless," then the priesthood is the same. If the nature of the ritual, its outward form continuing, be changed, as we have shewn it shall be, if restored—if its efficacy be mightily increased, so as to destroy its rudimentary, imperfect, weak, and unprofitable character, and render it a channel of great light and grace, then a corresponding change shall pass upon the priesthood, which shall thus become a most effectual means of communicating from the great High Priest the most abundant blessings to the people in the administration of the appointed ordinances.

The meaning of the passage in Heb. ix. 10, "Only in meats and drinks, and divers washings, carnal ordinances, imposed until the time of reformation," *διορθώσεως*, is plain from what has been already said. The time of reformation is evidently the time when the new covenant shall be made with the house of Israel and with the house of Judah. Had the Jews received our Lord, that covenant would have been made with them then; but as they rejected Him, the time was postponed till their restoration and conversion at the second coming, when the whole institute may be, not destroyed, for that is not implied in the text, but reformed in the manner already described, and thus be no more carnal, but spiritual.

There is another passage to which we may advert, and so conclude this article, viz., Heb. xii. 22, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem," &c. Dr Brown holds this to be "a most naked statement," to the effect "that the religious peculiarities of the local Jerusalem and the literal Mount Zion" are abolished, never again to be restored; that the words are only figura-

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tively expressive of the "Zion and Jerusalem of a catholic and spiritual Israel," which "are in every place where God is worshipped in spirit and in truth," "the only Zion and Jerusalem that will ever in any religious sense exist upon earth," from which opinions for any one to dissent, is, to him, "if it may be said without offence, intolerable." Notwithstanding this muffled anathema, we say that, whatever be the meaning of the passage, Dr Brown has not proved his view of it to be the right one. It is but seldom, indeed, that he deals in demonstration, and in this instance he has not even attempted it. For convincing or silencing all gainsayers, he seems rather to put confidence in some occult power contained in the words, "YE ARE COME," &c., when uttered in a certain solemn and magical manner; which is at least a new way of hoping to settle a controversy. The rule upon which the meaning of Heb. xii. 22 is made to depend—for the passage has certainly not been shewn to prove the rule—viz., "that wherever Jewish peculiarities occur in the prophetic pictures of Messiah's kingdom, they are to be understood of the corresponding realities under the gospel," is rested upon the "strength" of "remarks" which we have refuted; and the considerations which follow the statement of the rule are totally insufficient to establish it. Mal. i. 11 is adduced in proof: "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." Incense and a pure offering are taken "literally" only by "Romanists and Romanisers," and the prediction means "simply this, that not at Jerusalem only, but everywhere, and not by Jews only, but by all nations without distinction, from one end of the world to the other, *acceptable worship* shall ascend to God," for under the gospel "*there is no other kind of worship* of which we can understand the prediction than spiritual sacrifices acceptable to God by Jesus Christ." Admitting that incense and pure offering are figurative, the passage neither proves the rule, nor the conclusion involved in it, that Jewish distinctions shall have no place in the time to come. The text is made to speak both of Jews and Gentiles, or of all men universally, whereas the Jews are not in the text at all. It speaks exclusively of the Gentiles, and we are only at liberty to conclude that by them spiritual sacrifices shall be offered up; whether or not the Jews shall offer these as distinguished from material sacrifices, is a question upon which the text does not give us the slightest infor-

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mation. If it be said in any other part of Scripture that they shall, that is a different matter; this passage contains no such affirmation, and, in so far as it is concerned, we cannot lawfully draw such an inference. The persons by whom the spiritual sacrifices shall be offered determine, as a matter of course, the places where they shall be offered. "Every place," is clearly equivalent to all those places where the name of the Lord shall be great—namely, among the heathen or the Gentiles; it means every place inhabited by Gentiles at the time of the fulfilment of the prophecy; but there is nothing said about what kind of sacrifices shall be offered by the Jews, in the place which they shall at that time inhabit. Now, if the fulfilment shall not be past before the Jews are restored, it is evident that, for anything in the text, while the Gentiles, in all the countries of their abode, shall offer up spiritual sacrifices, the Jews in Jerusalem, unless they shall have at that time become Gentiles, may offer up sacrifices according to the ancient ritual, although these also would then be pure offerings. The Jews indeed are not only not to be found in the text, but are expressly excluded from it by ver. 10: "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand;" so that the view we oppose is plainly groundless. Again, the text is understood to mean, that everywhere, by all nations without distinction, "acceptable worship" shall ascend to God. Whether this be true or not, it is not to the point; for we deny that spiritual sacrifices, the fruit of the lips, namely, are equivalent to acceptable worship, or are the only kind of worship of which the prediction can be understood. Acceptable worship denotes not one kind of worship only; it is a subaltern genus, under which, as we know, have been comprehended at least two kinds: first, spiritual sacrifices, and, second, the material offerings under the law, when presented in a right manner; and though, in so far as the prophecy refers to the times of the Gentiles when Jerusalem is trodden under foot, we can only understand it of the former, yet when Jerusalem is restored, if the prophecy refer to those times, and if not, it was not to the purpose to quote it, both species may be comprehended under it, as actually offered, the one by the Gentiles, the other by the Jews, and both acceptable to God by Jesus Christ. Still further, if spiritual sacrifices alone be meant by incense and pure offering, then the prophet only says that these shall be offered; he does not say that material sacrifices shall not be offered. The affirmation of one thing does not imply the negation of another which is not its contradictory; and from the fact that the

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Gentiles shall offer up the one, it cannot be inferred that the Jews shall not offer up the other. Indeed, in ver. 3, 4, which refers to the time after the second coming, it is said, "then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, as in former years;" and that offering will be, of course, a pure offering, not of the blind, the lame, the sick; but it will be somewhat difficult to prove that it may not be according to the ancient ceremonial. For if it could even be shewn that the text does exclude material sacrifices universally for a time, it cannot be shewn that it excludes them for ever. It may refer to the time between the destruction of Jerusalem and the restoration of the Jews, during which the ceremonies are not observed; but, for aught it contains, they may be again set up at the end of that period. Moreover, it is not said that spiritual sacrifices shall be offered up in every place, at every time, during the period of the fulfilment of the prophecy, and therefore material sacrifices may be offered up in some place at some times, at Jerusalem, *e. g.*, when rebuilt. We see, therefore, that Mal. i. 11 proves neither the above rule nor the conclusion involved in it. If other passages teach that Jerusalem shall be the place of peculiar worship, as Isa. ii. 2, 3, where all nations are spoken of as flowing unto the mountain of the Lord's house, or as in Ezekiel, the only lawful procedure is to combine them with Mal. i. 11, *e.g.*, and complete the teaching of the one by adding to it that of the other; not to explain away what is peculiar to either of them, as if different passages could not agree without teaching precisely the same thing. If indeed there should be really an apparent contradiction between them, an explanation will no doubt be necessary; only it should be well considered beforehand, whether the contradiction does not arise solely from our own ignorance or misconceptions. That the above mentioned passages are contradictory, is a mistake of Dr Brown's. "The Jewish idea under which the prediction is couched" is not merely, he affirms, that incense and a pure offering shall be offered to God by all nations, but in "every place, as if they would have the temple service at home, and not need to go to Jerusalem for it. But in other places the reverse of this is expressly predicted. In Isaiah and Ezekiel, the catholicity of the Church's worship is expressed by all nations flowing to Jerusalem. . . . . Whereas, in Malachi, instead of them *going to the temple*, the temple is represented *as coming to them.*" And this it is held is a contradiction. Great is the power of prejudice. There is no more contradiction between the nations offering up spiritual sacrifices at home, and their going up to

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Jerusalem to keep the feast of tabernacles, or any other special observance that God may be pleased to enjoin, than there was between David presenting "the freewill-offerings of his mouth" in his own house, *e.g.*, or in the wilderness of Judah, and his offering a burnt-offering to the Lord in the thrashing-floor of Araunah the Jebusite; or than there was between the praises of the Levites and the prayer of Solomon at the dedication of the temple, and the burnt-offerings which were so many that the brazen altar was not able to receive them; or than there was between the spiritual sacrifices which, in apostolic times, devout men offered up in their houses and synagogues scattered abroad in every nation under heaven, and the special worship which these same men came to offer at Jerusalem on the day of Pentecost, and afterwards while the temple stood. These men had the temple service at home in Dr Brown's sense, but that was neither inconsistent with, nor did it abolish, the temple service at Jerusalem. The temple, in his sense, had come to them, but that did not free them from the obligation of going at stated times to the temple, which still, in its proper sense, stood upon the holy mountain. Or must we say that because David and Solomon, &c., offered spiritual sacrifices, the accounts of their going up to the temple to offer material sacrifices are mythical? When Jewish peculiarities were in force, spiritual things could be couched under them and represented by them; and if so, why may not these peculiarities have a real existence under the Messiah's kingdom? All nations shall have a service at home, but they may also have in addition a peculiar worship at Jerusalem, of a more ceremonial but not less spiritual nature. The predictions of Isaiah and Ezekiel are not the reverse of that of Malachi; they are only different, but every difference is not a contradiction. They speak of different things, and are complementary the one of the other. The nations indeed are represented in Isaiah as going up to the temple, but the temple is not represented in Malachi as coming to them; the text in question teaches no such doctrine, either expressly or by implication. "Add thou not unto His words."

Space will not permit us to follow Dr Brown in his remarks upon Isa. iii. and iv., for the purpose of proving the aforesaid rule, and shewing that Zion and Jerusalem in the Messiah's kingdom mean the Christian Church; nor have we any inclination any further to pursue the irritating work of pointing out fallacies so exceedingly transparent, that the wonder is how any man could ever fall into them. And this is the less necessary, as it must be apparent to every one who examines the

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passage, that it is treated in the most arbitrary and inconsistent manner imaginable. The Zion and Jerusalem of chap. iii. and the Zion and Jerusalem of chap. iv., are made to mean entirely different things, a procedure that is utterly unwarrantable. Chap. iv. is merely a continuation of chap. iii.; the Zion and Jerusalem of the one are the Zion and Jerusalem of the other; in both the words have the same sense, and that sense is literal. They do not, and cannot, signify the Christian Church. They do not bear this sense in the Old Testament, at least we do not know of any passage which warrants this use of them. And putting aside Heb. xii. 22, we might shew, by going over all the passages in the writings of Paul, where the words Jews, Israel, Zion, and Jerusalem occur, that they are never used in such a way as to authorise the method of interpretation adopted by the modern followers of Origen. Gentile believers are no doubt the children of Abraham, but Abraham was to be a father of many nations, and a child of Abraham is not straightway a Jew. The Jews, or Israel, whether according to the flesh or according to the spirit, the Israel of God, are always sharply distinguished from the Gentiles, whether as heathens or as possessing the faith of Abraham. That believing Jews and Gentiles, living upon the earth in a mortal state, shall ever be so divested of their distinguishing characteristics as to form one Israel, in any sense in which the word is used in Scripture, is a mere fiction, which, having been invented in times of ignorance, has come now to pass current with many who ought to be better instructed, for a truth that cannot be questioned. It may be noticed in passing, that Abraham, as the father of the faithful, is the heir of the world; as the father of the Israel of God, of those Jews who are Jews inwardly, he is the heir of Canaan. But to come to Heb. xii. 22, whose meaning, since the above-mentioned rule is destitute of any foundation, we must settle as best we can. It is an imperative duty to apply to it first of all, the rule, that "the literal sense of any passage is always to be preferred, and never to be departed from without some necessity." This is a principle which is almost axiomatic, it is recognised as fundamental by all trustworthy interpreters, it is worth a thousand such "principles of the question" as are laid down by Dr Brown, and the school to which he belongs; and if it were fairly carried out, as it ought to be, it would utterly root up and destroy their whole prophetical system. If it be found that there is a necessity for departing from the literal sense, it will then be necessary to consider what other rule applies to the passage. Now, does such a necessity exist? The apostle says, "Ye are come unto

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Mount Sion, and unto the city of the living God, the heavenly Jerusalem," &c. The heavenly Jerusalem is exegetical of the city of the living God; Mount Zion is distinguished from it, and means something different; and it would hardly occur to any one after due consideration, to take the three expressions as signifying the same thing, viz., the Christian Church, or more vaguely, a "catholic and spiritual Israel;" especially as by the words, "the Church of the first-born, whose names are written in heaven," and "the spirits of just men made perfect," the Church is distinctly specified and separated from the other things enumerated. If a heavenly Jerusalem were set before us in no other place, something might perhaps be said in favour of a figurative sense; but such a city is described at length in Rev. xxi., and mentioned by Paul himself in Heb. xi. 10, 16, "for he looked for the city which hath the foundations," *τὴν τοὺς θεμελίους ἔχουσαν*—which cannot without absurdity be made to mean the Church; and why should not the apostle in this place speak of the same thing with John, and which he had himself spoken of immediately before? That he should is evidently the most natural thing in the world. And again, if the Jews were never to be restored, if Mount Zion were never again to become the city of their solemnities, the central place of worship, some plausibility might be thrown around a figurative interpretation; but the Jews shall be restored, Jerusalem shall be not only their capital, but the civil and religious metropolis of the world, and Zion shall be the central place of worship, whatever the form of that worship may be, for Isa. ii. 2, 3 expressly declares, that "all nations shall flow unto it," &c.; and why should not the literal Mount Zion be meant by the apostle? If these things could be proved to be false, which, however, has never yet been done, it might then, but not till then, be lawful to understand the words figuratively. But as these things are true, as there will assuredly be in the kingdom of Christ both an earthly Jerusalem and Mount Zion, and a heavenly Jerusalem, by pre-eminence the city of the living God, nothing can be more natural and fitting than to take the words in their plain literal sense.

Nor does any necessity for a figurative meaning arise from the words, "Ye are come;" for the apostle does not say that they had come locally to Mount Zion, &c., any more than to the "general assembly of angels," *ἀγγέλων πανηγύρει*, which is admitted to be the proper construction,* or to the spirits of just men made perfect. He means to teach that, by having come to Jesus, the mediator of the new covenant, they had ob-

* Owen, vol. xxiv., p. 328, *note*.

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tained an interest in that covenant, and so had come to all that belonged to it, whether as actually possessed, or as reserved for the future, and realised and come to at present only by faith, the substance of things hoped for, the evidence of things not seen. The new Jerusalem, the heavenly city, and also the earthly Jerusalem, the great central place of worship when the Jews are restored, or Mount Zion, belong to the new covenant, and shall in due time be manifested and established. The kingdom of Christ, which is now begun, contains them in it, and believers, who have come to them at present only by faith, and by obtaining a legal interest in them, shall hereafter come to them locally and by actual possession. There is no necessity therefore for a figurative meaning.

We have thus gone over Dr Brown's arguments one by one, and have found them possessed of no force; and as they are singly worthless, they cannot, when put together, form a valid argument, any more than a collection of fallible bishops can form an infallible council. We have adverted to the passages in Paul's writings which bear upon this subject, and have found that he teaches nothing inconsistent with the proposition at the head of this article. It is true, as Dr Brown remarks, that the apostle's language has been, for the most part, misinterpreted and misunderstood; but the cause of this lies not in the language itself, but is to be found in the fact that the minds of men generally become possessed at an early period with the absurd and pestilent hermeneutical principles taught by the school of Alexandria; and the reason why the apostle is still misunderstood by so many is, that they have not as yet been able to free themselves wholly from the dominion of these principles. If correct canons of interpretation were adopted and rightly applied, it would be so far from being "next to impossible not to misunderstand" the apostle when speaking of the literal Mount Zion in Heb. xii. 22, that it would be next to impossible to understand him as speaking of anything else.

(To be continued.)

Art. II.—THE BLESSINGS OF EPHRAIM.

In looking up the glorious vistas which prophetic history opens to our view, the eye no doubt rests more steadfastly on the consummation which is to bring the strife and confusion of this present age to a close. Without the light of prophecy, we are

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but children watching the course of a sad and apparently objectless tragedy, the futile efforts of man to bring about his own happiness. And the soul of every Christian must look forward with longing earnestness to the time when "the vail that is spread over all nations" (Isa. xxv. 7) shall be destroyed, and the peoples learn that through all these sin-stained centuries they have been going upon a false track, and seeking to find peace and universal brotherhood in ways and directions where it is not possible that they should be found.

The thread round which the incidents of this world's main history are grouped, is God's chosen people. The rise and fall of other nations, the spread of the human race, the noble efforts and deep sorrows of all the rest of mankind, are but incidents in the main story, *un*essential to the development of the Divine purposes, except as they affect the descendants of Abraham, "the servant of God."

Yet it must be apparent that in tracing the history of that nation from the time of its dispersion, too exclusive an attention has been paid to the Jew, while, though they are both in the future seen united in the possession of their own land, too little attention has been paid to Ephraim, mysteriously hid for the present, but undoubtedly as prominent at the end of the age as Judah himself.

This very impossibility of present identification has much to do with it. Mankind, after successively suggesting and rejecting every nation on the face of the earth as the descendants of the lost ten tribes, seem to have given up the search as an object which is beyond their reach, and turned their attention the more especially to the Jew, living as he is among us, with a social but not a national unity, scattered among every nation, and yet belonging to none of them.

Such a view cannot but be a one-sided and imperfect one of the Divine and comprehensive scheme. Could we forget the national importance of the ten tribes during their brief residence in Canaan, we cannot forget that their national history, even as far as the Scriptures acquaint us with it, has tended in a widely different direction to that of Judah, and that the ten tribes, unladen with the guilt of the innocent blood under the vengeance of which their brethren of Judah are even now labouring, have no curse compelling their recognition by the Gentiles for the purpose of degradation and insult. They were cast off from the Divine recognition for a time on account of their deep-seated tendency to idolatry, and their rebellious disavowal of the supremacy of Judah. And from the time when Judah lost his hold in the land, as a consequence of the

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crucifixion of the Messiah, this latter cause even must have ceased to operate against the scattered tribes.

Have, then, the ten tribes no history of dispersion to trace out as well as the two? Are all the blessings and promises of the patriarchs contained in and fulfilled by Judah? May we not trace even in the blessing of Jacob a separate destiny attaching to Judah and Benjamin, ultimately merging into Judah alone, and to the other ten tribes as quickly merging into Ephraim alone?

In the family of Jacob, the single stem of the chosen people branches as it were for the first and the last time. The promises previously uttered in common were now to be separated and apportioned. It was to be determined how the glorious heritage of being "the blessing of the whole earth"—the "eternal possessors of Canaan," and an "exceeding multitude of people"—was to be divided among them. Surely the reflecting mind will consider that though the first of these promises might be brought to pass under the most difficult circumstances of existence, yet that the possession of a territory at its largest one of the most insignificant of the kingdoms of the earth, and the promise of an increase like the stars, the dust, and the sand, would be most fitly worked by different portions of a family to whom these promises were made in common.

The difference of the prophecies to Judah and Israel was early noted. While those with respect to Judah, especially in Isaiah, dwell as much on his degradation as his restoration to favour, those with respect of Ephraim, especially in Hosea, are of a more consolatory character. Tender reproach, and encouragement to bear up through every evil, are everywhere blended, and the early interpreters of prophecy seem from this cause to have affixed a mystical meaning to "Israel" and a literal one to "Judah;" and by constituting modern Christians as "the true Israel," they appropriated to themselves the blessings, while they left the curses to Judah. No sooner had this extreme of misapprehension been reached than the reaction began, and *Judah* and Israel now became identical, in the same degree as if it had been *Jacob* and Israel.

But the candid inquirer, if indeed he admit the literal interpretation of prophecy, must acknowledge that the promises and threats of prophecy were addressed to the *literal* seed of Abraham; nor can he admit Israel to be other than the seed of Abraham and Jacob, unless supported by the most powerful proofs. Abundant proofs may be traced throughout the prophetical writings that Ephraim and Jacob are used as synony-

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mous terms, and that "Israel," when not used distinctly as the ten tribes, is employed in all instances to mean the united twelve tribes.

But in thus merging the twelve tribes into two great divisions, let it not be supposed that the separate existence of them at a future period is doubted. Yet the blessings of Jacob, and still more of Moses, grow less important to the other tribes as they increase in intensity to Judah and Ephraim.

Jacob dwells more in the personal character of the twelve patriarchs, and the history of their lives, as they had been known to him. The deposition of Reuben from his position as first-born, the scattering of Levi and Simeon, and the elevation of Judah as the royal tribe, was the result of acts that are recorded in Genesis. He bestows the choicest of his blessings on Joseph, *because* he was the one who had been "separate from his brethren," and he, without doubt, alludes to the personal temperament of the other patriarchs in his notice of the destiny of their descendants. Moses, on the other hand, distributes his blessings according to the extent in which the tribes, while in the wilderness, had shewn themselves worthy of their high destiny; and yet viewed from such different points, the blessings of Moses and Jacob most strikingly resemble each other.

Take thus the blessing of Judah :—

"Judah, thine hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. . . . . He stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; binding his foal unto the vine, and his ass's colt unto the choice vine," &c., (Gen. xlix. 8-11).

"Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help unto him from his enemies," (Deut. xxxiii. 7.)

How different is the blessing promised to Joseph :—

"Joseph is a *fruitful* bough, by a well, whose branches run *over* the wall. His bow abode in strength, and his hands were made strong by the hands of the mighty God of Jacob," (Gen. xlix. 22-24.)

"His horns are like the horns of unicorns: with them shall he push the people *to the ends of the earth;* and they *are the ten thousands* of Ephraim, and *the thousands* of Manasseh," (Deut. xxxiii. 17.)

We have thus, on the one hand, Judah with the sense of territorial possession, and Joseph connected with the idea of fruitfulness. Judah resting in calm majesty on the promised land; Joseph spreading beyond its limits. Judah cultivating his vines; Joseph driving the nations before him to the ends of the earth. The assistance promised to the one is defensive; to the other aggressive.

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It requires not to go through the lesser tribes in order to learn that their destinctive blessings are already fulfilled, or merged into one of these two great divisions. Of some, like Zebulon and Issachar, the promises of Jacob were local and temporary; others, like Reuben and Simeon, disappeared without effecting one deed worthy of notice; the Shechinah that rested on the territory of Benjamin has long since departed; Levi, without a local territory, is emphatically blessed as the spiritual instructor of Ephraim and Judah.

It is equally apparent that the full extent of the blessings accorded to Judah and Joseph have never been realised by them. Judah has not received the undisputed sovereignty promised, nor Ephraim his abundant fertility. The lion of Judah was driven off for a while by the rough spears of the Roman soldiery, to return again hereafter to a more undisputed sway. But may not Ephraim, even at this moment, be pressing *his* mission of pushing the nations to the end of the earth, and increasing in numbers as the stars, the sand, and the dust?

Even before there was one king and one altar for all Israel, Simeon had already wandered into the desert; and the northern tribes were removed to make space for fruitful Ephraim, and carried into Assyria, to wait till he should join them there. The promises to the chosen people have been up to this time a foretaste only. The Canaanite chariots still glittered in the valleys when a fourth of the tribes was carried into captivity. The temple had been built but a few years when Ephraim renounced Jehovah, and turned unto idols. The fatal cry, "To your tents, O Israel! now see to thine own house, David!" marked an epoch in their history far more important than they imagined; like the cry that Judah uttered in later times, "His blood be on us, and on our children"—it has been fearfully fulfilled. It was the fraction of the family compact, and has postponed the progression of these promises for two thousand years. From this time their history is not that of a divinely protected nation, but of one left to follow out their own devices. Their territory rapidly ebbed to the Jordan, which, in its flood, had wellnigh reached the Euphrates. Judah, strong as the hereditary possessor of the throne and temple, and Ephraim, in its united thousands, waged an internecine war till they were weakened sufficiently to be carried away captive. Judah, indeed, was brought back to consummate the crime that hangs over the devoted Jews even to the present day; but it was only as the flickering of a dying lamp, and had nothing to do with the fulfilment of the glorious promises which are still in the future.

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The united inheritance of the land was delayed. The Messiah came; but the last efforts of the chosen people were to prevent their own selves being a "blessing to all nations," by their crucifixion of the "desire of all nations." Was the long interval to be entirely destitute of result? Has not Ephraim, in his concealment, the opportunity of increasing and spreading far more extensively than he could do while yet in the promised land?

Almost the entire prophecies of Hosea, and the 42d, 46th, 48th, and 49th chapters of Isaiah, dwell solely upon Israel as distinct from Judah. Let us gather from them what the special crime of the ten tribes was, and what was their especial punishment.

The great crime of Israel was their incurable tendency to the idolatries of the surrounding nations. The long-suffering of God abandoned Israel, but endeavoured still to save Judah:—

"Though thou, O Israel, play the harlot, *yet let not Judah offend;* and come ye not unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth. For Israel slideth back as a backsliding heifer," (Hos. iv. 15, 16.)

"Ephraim compasseth me about with lies, and the house of Israel with deceit: *but Judah yet ruleth with God, and is faithful with the saints,*" (chap. xi. 12)

Both Israel and Judah fell often into the abominations of the Gentiles, but Judah never forsook the temple where God had been pleased to set His name; and the erection of another altar at Beth-el (from that day no longer "the house of God," but Beth-aven, the "house of nought") was the sin which made Jeroboam infamous, and the type of the evil kings of Israel; while Israel's acquiescence in the false worship was a crime which far exceeded all their previous lapses from the worship of the true God:—

"Of their silver and gold have they made them idols, that they may be cut off. Thy *calf,* O Samaria, hath cast thee off," (Hos. viii. 4, 5.)

"Because Ephraim hath made many altars to sin, altars shall be to him a sin," (ver. 11.)

"Israel hath forgotten his Maker, and builded temples," (ver. 14.)

"All their wickedness is in Gilgal; for there I hated them: for the wickedness of their doings I will cast them out of my house," (chap. ix. 15.)

"The inhabitants of Samaria shall fear because of the *calves* of Beth-aven. . . . . It shall also be carried into Assyria for a present to king Jareb," (chap. x. 5, 6)

"The high places also of Aven, the *sin of Israel,* shall be destroyed," (ver. 8.)

"And now they sin more and more; they have made them molten images, . . . all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the *calves,*" (chap. xiii. 2.)

The other great crime of Israel was the rejection of the

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royal line of David, and setting up of an unauthorised race of kings:—

"They have set up kings, but not by me: they have made princes, but I knew it not," (Hos. viii. 4.)

"For now they shall say, We have no king, because we feared not the Lord; what then should a king do to us?" (chap. x. 3.)

"I gave thee a king in my anger, and took him away in my wrath," (chap. xiii. 11.)

The rejection of their altar and their king was to be punished by their being for many days "without a king, without a prince, without a sacrifice, without an image, without an ephod, without teraphim."

Afterwards shall the children of Israel return in the latter days,

"And seek the Lord their God,
And David their king," (Hos. iii. 4, 5.)

They could no longer be permitted to dwell in the Lord's land, (Hos. ix. 3,) but were to be driven in Egypt and Syria:—

"They shall go with their flocks and their herds to seek the Lord; but they shall not find him," (Hos. v. 6.)

"Now shall they be among the Gentiles as a vessel wherein is no pleasure. For they are gone up to Assyria, a wild ass alone by himself," (chap. viii. 8, 9.)

"Ephraim also is a silly dove without heart: they call to Egypt, they go down to Assyria," (chap. vii. 11.)

But though their primary captivity was to Assyria and Egypt, the neighbouring nations, it is dimly indicated that this was not to be the limit of their wanderings. In the several passages where the gathering together of the twelve tribes is mentioned, the children of Israel are alluded to as "outcasts," while the children of Judah are the "dispersed." If the latter are *scattered through* the various nations of which the world then consisted, the term "outcast" would seem to imply a banishment beyond the nations of the Roman world, (Isa. xi. 11, lvi. 8.)

So also in Hosea:—

"They shall be wanderers among the nations," (chap. ix. 17.)

"Ephraim hath mixed himself among the peoples," (chap. vii. 8.)

"Now shall they be among the Gentiles as a vessel wherein is no pleasure," (chap. viii. 8.)

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall to the earth," (Amos ix. 9.)

"Hearken unto me, O Jacob and Israel, ... Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even to the end of the earth*, The Lord hath redeemed his servant Jacob," (Isa. xlviii. 12, 20.)

"I will also give thee as a light to the Gentiles, that thou mayest be my

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salvation to the end of the earth. I will preserve thee . . . to establish the earth, to cause to inherit the desolate heritages," (chap. xlix. 6, 8.)

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a dew from the Lord. . . . . And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep," (Micah v. 7, 8.)

"And I will toss them as a ball into a far country," (Isa. xxii. 18.)

But it is unnecessary to bring forward more passages, which every reader of prophetical history will find for himself crowded up and down through the prophetical books. He will find that the house of Jacob, distinct from the house of Judah, was to become an outcast from the Roman world, to pass through the most severe affliction, yet to be victorious over all the nations among whom they were to be scattered; that the allusions are not indistinct of their having to contend with the sterner powers of nature, cold, darkness, fire, and flooded waters, while the north is always the prominent point from which the scattered tribes are to be recalled. He will find that their banishment was primarily a punishment for their own sins, and, secondly, the means by which the salvation of God was to be preached to the ends of the earth; that by means of them the more desolate parts of the earth were to be inhabited; and that Israel, once so idolatrous, is to give the deathblow to idolatry, and, after enduring great affliction in Egypt, return with Judah, a small and humble nation, to enter upon the eternal possession of their own land.

Yet they were not to be unblessed even in the time of their dispersion, for their banishment was to be for far different reasons from that of Judah. For what says the Scripture with regard to the exile of Judah?—

"I will deliver them to be removed into all the kingdoms of the earth for their hurt, and to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them," (Jer. xxiv. 9.)

But with regard to Israel:—

"For ye are not my people, neither am I your God. *Yet* the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered," (Hos. i. 9, 10.)

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak *comfortably* unto her," &c., (chap. ii. 14.)

"Fear not, O Jacob, my servant; and thou Jeshurun, whom I have chosen. For I will pour water on him that is thirsty, and floods on the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water-courses," (Isa. xliv. 2-4.)

"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon," (Hos. xiv. 5, 6.)

"They shall feed in the ways, and their pastures shall be in all high places.

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They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them," (Isa. xlix. 9, 10.)

"But thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name: thou art mine. When thou passest *through the waters,* I will be with thee; and *through the rivers,* they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle on thee.

"I am the Lord thy God,
The Holy One of Israel, thy Saviour:
I gave Egypt for thy ransom,
Ethiopia and Seba for thee.
Since thou wast precious in my sight
Thou hast been honourable, and I have loved thee:
Therefore will *I give men for thee,*
And people for thy life.
Fear not; for I am with thee:
I will bring thy seed from the east,
And gather thee from the west;
I will say to the *north,* Give up;
And to the south, Keep not back:
Bring my sons from far,
And my daughters *from the ends of the earth,*" (Isa. xliii.)

Art. III.—THE FUTURE OF ISRAEL.

In a recent number of a valuable monthly magazine, is an article on the "Future Destiny of the Jews," unfavourable to the idea of their national restoration to the land of their fathers, and asserting that "Nehemiah and Ezra might be expunged from God's Word, for all the notice that is taken of them in many prophetical books,"—*i. e.*, by many of the advocates of the future literal restoration of Judah. The editor admitted a few hastily-written remarks from me in reply to this rather rash assertion; but the limits of his periodical could not afford space to do justice to the subject. I have, however, more fully discussed the question of the testimony of Ezra and Nehemiah in this paper, which I hope will not be found unsuitable for the pages of the *Quarterly Journal of Prophecy.*

I confess that, while fully conceding the right of forming, even on so plain a matter, a private judgment which shall be directly opposed to the generally-received opinion, I am not desirous of entering into any argument on the question before

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us with those who peremptorily * assert the spiritual, and altogether deny the literal, interpretation of such predictions as the following in Isaiah and Jeremiah, that relate, either expressly or directly, or by fair and legitimate inference, not only to the Hebrew nation, but also to the Hebrew territory :—

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, that shall be left, from Assyria, and from Egypt, ... and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim," (Isa. xi. 11–13.) †

"Again I will build thee, and thou shalt be built, O virgin of Israel : . . . . thou shalt yet plant vines upon the mountains of Samaria," (Jer. xxxi. 4, 5.)

"Concerning the Ammonites, thus saith the Lord; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, [including *Gilead.*] ‡ and his people dwell in his cities?" (Jer. xlix. 1.)

"And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and *Gilead.* In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found," (Jer. l. 19, 20.)

We can scarcely help noticing the apparent accuracy of the description of the condition of the two divisions of Abraham's descendants,—"the *outcasts* of Israel" (the *ten tribes*) "and the *dispersed* of Judah." In the season of the Babylonian captivity, the greater part of Judah and Benjamin were located within the limits of the Chaldean empire, and the remainder scattered in comparatively small bodies in the Median domi-

* The candid and thoughtful writer of the paper mentioned at the beginning of this article does not belong to this class of the opponents of the literal restoration of Judah and Ephraim.—*Christian Observer,* June 1861, p. 463.

† Amos i. 13; Zeph. ii. 8, 9.

‡ With reference to Judah and Ephraim, read also Isa. xiv. 1, 2; Jer. iii. 12, 14, 18; Hos. i. 1; Amos ix. 14; Mic. ii. 12; Zech. ix. 13, and x. 6–10. See also Jer. xxx. and xxxi.; Ezek. xxxvi. and xxxvii. For the future of Jerusalem, we may consult Isa. i. 21, 26, lx. 14, 15, lxii. 7, lxv. 18; Jer. iii. 17; Mic. iv. 8. Is it not very difficult to suppose that these and similar predictions were either wholly unnoticed, or spiritually and figuratively explained, by the RISEN JESUS, when He "was speaking to His disciples of *the things pertaining to the kingdom of God?*" If He then really taught that these, which are at once predictions and promises, were to be understood only in a spiritual and figurative sense, how was it that the disciples could think of saying to Him, "*Lord, wilt thou at this time restore the kingdom to Israel?*" (Acts i. 3, 6.) The candid and serious inquirer may find it no unprofitable exercise to fix these important predictions in his memory by carefully transcribing them, and, while doing so, consulting the leading marginal references.

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nion. Though dwelling in separate portions within the comparatively confined Asiatic area of the Chaldean and Median realms, they cannot with propriety be said to have been reassembled after the decree of Cyrus, and restored to Judea from "the four corners of the earth." Such a dispersion, however, can be truly predicated of them in the present day, when they are scattered over Europe and many regions of Africa, and are to be found in America and even in Australia.

And when Isaiah says, "The Lord shall recover the remnant of his people, that shall be left, from Assyria and from *Egypt*," he certainly seems to teach us that a *very conspicuous feature* in the great promised restoration will be the return of Jews from Egypt. This can scarcely be said to have been the case in the days of Zerubbabel, though, according to Jeremiah, "a small number that escaped the sword should return out of the land of Egypt into the land of Judah," (xliv. 28.)

In the predictions cited above from Isaiah and Jeremiah, we have promise of renewed favour to the land as well as to the nation. We are, perhaps, a little surprised to find in Jer. xxxi. 18–21, what may be considered as an historical assertion, that cir.* 606 B.C., nearly one hundred and twenty years after the destruction of Samaria, God yet graciously remembered Ephraim: "My bowels are troubled for him: I will surely have mercy upon him, saith the Lord." We are, however, far more surprised to find in Jer. xlix. 1, that cir. B.C. 595, some one hundred and fifty years after the captivity and desolation of Gad by Pul and Tiglath-pileser, what may be accepted as equivalent to an historical assurance, that not only the tribe, but also the *territory* of Gad, was still vividly in the covenant remembrance of the God of Israel—Ammon being rebuked for "inheriting Gad, and dwelling in his cities, as though Israel had no son and no heir."

We may explain the different degrees of surprise with which we read these two historical assurances, by stating, that Ephraim was especially the representative of Joseph, and elevated to the high dignity of first-born of Israel, in consequence of Reuben's transgression, (1 Chron. v. 1; Ps. lx. 7; Jer. xxxi. 9.) His territory was on the west of the Jordan, immediately adjoining that of Judah and Benjamin; so that, speaking with reverence, we may say that the Most High could scarcely look at the latter without being reminded of the former. It was within the limits of Ephraim's allotted portion, that the ark of the Lord remained from the days of Joshua to the time of David. On the contrary, Gad was the son of Jacob, neither

* The marginal date of Jer. xxxi. is B.C. 606, and that of Jer. xlix. B.C. 595.

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by Leah nor by Rachel, but by Zilpah, the handmaid of the former. His borders were not part of the special original grant on the western side of the Jordan, but were situated on the eastern bank of that river; and they were chosen by the Gadites in selfish regard to their own personal interests and convenience, and against the express wish and reproof of Moses, (Num. xxxii. 7, 14.)

Again, we have seen that the prophet Jeremiah predicted a season of peace and prosperity for Israel, (the ten tribes,) when "they should feed on Carmel and Bashan, and their soul should be satisfied on Mount Ephraim and Gilead." Now, Carmel and Mount Ephraim were on the *western*, Bashan and Gilead on the *eastern* side of the Jordan. And the language of the same prophet clearly implies similar promises to Judah, both to the people and the land. And it will not be denied that the predicted blessings amount, at the most modest interpretation possible, to a degree of moral and religious purity, of civil and social security and prosperity, such as, to say the very least, had never been exceeded in the days of David, Solomon, or Hezekiah.

Where are we to find anything like an approximation to this state of things in the books of Ezra and Nehemiah?

(*a*.) Instead of there being a universal gathering of the outcasts of Israel and the dispersed of Judah from the four corners of the earth, we have reason to infer from the book of Ezra that a considerable number of Jewish families refused to cross the Euphrates and return to Palestine under Zerubbabel, cir. 536, B.C., preferring to remain in Chaldea. The children of some of these, but by no means of all, journeyed, several years afterwards, with Ezra, from Babylon to Judea; and even then, the Levites who had remained in Chaldea were reluctant to return to the Jordan, (Ezra viii. 15.) There is no mention of the tribe of Ephraim,* and the only allusions (though, doubtless, pregnant ones) to the twelve tribes are such as occur in vi. 17, and viii. 35. The book of Esther, also, would seem to shew that a large number of Jews had remained on the east of the Euphrates and Tigris, and that it could only have been an insignificant fraction of the ten tribes which returned with Zerubbabel and Joshua. Now, this may not be unimportant presumptive evidence that the return to Judea under the decree of Cyrus was certainly not that restoration to Palestine of Judah and Ephraim foretold by Isaiah and Jeremiah.

* The name, however, was not allowed to be wholly forgotten, as we read of "the street of the gate of Ephraim" in Neh. viii. 16.

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(*b*.) Jeremiah says, (xxxi. 5, 6,)—"O virgin of Israel, *thou shalt yet plant vines upon the mountains of Samaria:* the planters shall plant, and eat them as common things. For there shall be a day that the watchmen upon Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." Here it would seem that Ephraim, re-established in Samaria, would be of one heart and one mind with Judah, and unite with him in the worship of God at Jerusalem. We turn to the 4th of Ezra, which records what happened in connexion with Samaria and Jerusalem after the return from Babylon, about the *third* year of Cyrus. Samaria was then peopled, and continued to be so, not by Ephraim and Manasseh, but by semi-heathen colonists, who are emphatically styled in the sacred records, "the adversaries of Judah and Benjamin." These persecute successfully the returned Jews, trouble them in their attempts to rebuild the temple, "hiring counsellors against them to frustrate their purpose all the days of Cyrus king of Persia, even until the reign of Darius king of Persia," (iv. 5.) And there seems to be good reason for believing that it was the disappointing and distressing tidings of this successful persecution of his people which caused Daniel, (x. 1, 2,) in the *third* year of Cyrus, to be "mourning three full weeks." This alienation between the Jews and Samaritans continued for centuries; for even in the days of the ministry of the Lord Jesus, the evangelist John writes, "The Jews have no dealings with the Samaritans,"* (iv. 9.)

(*c*.) The prophets speak not only of the secure but also of the triumphant position of Ephraim and Judah in the days of their universal restoration, when all the Gentiles would treat them with deference, not to say with homage. Compare these predictions with Ezra's graphic and touching description of himself and his caravan near the river of Ahava. "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. *For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way:* because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath are against all them that forsake him. So we fasted, and besought our God for this: and he was intreated of us," (Ezra viii. 21–23.)

* We must not forget that the Lord Jesus not only passed through Samaria, from time to time, in His way from Galilee to Jerusalem, but also, on one memorable occasion, abode two days in the territory which had once belonged to the outcast Ephraim, (John iv. 40.)

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(*d.*) The prophets speak of the moral and religious purity that should prevail in restored Ephraim and Judah. Read, however, in chap. ix. 1–5, how Ezra, on hearing of the intermarriages of the Jews with the people of the land,—Gentiles and strangers,—"rent his garment and mantle, plucked off the hair of his head and beard, and sat down astonished." This occurred, cir. B.C. 457, about eighty years after the decree of Cyrus. Read also what is written in the last chapter of the book of Nehemiah, cir. B.C. 424, more than a hundred years after the decree of Cyrus concerning the violation of the Sabbath-day at Jerusalem, and the intermarriage of Jews with women of Ashdod, Ammon, and Moab, and when "one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite," (Neh. xiii. 15–31.) And if we accept the marginal date of Malachi's prophecy, we shall see the gradually-increasing corruption and selfishness of priests and people, from B.C. 424 to B.C. 397.

And if we bear in mind that Judah was still under a covenant with the Most High to this effect, that sincere and hearty obedience would be certainly followed by temporal favour and protection, (Hag. ii. 19; Mal. iii. 10–12,) and unbelief and disobedience as certainly by temporal visitation and chastisement, the very facts of the sanguinary triumphs, horrible cruelties, and impious desecrations of Antiochus Epiphanes may well lead us to infer that the moral and religious career of the Jews, from the days of Malachi to cir. B.C. 167, had been more or less a downward career. And we know that about two centuries later, the Jews had become so thoroughly worldly-minded, so ignorant of the spiritual meaning of their Scriptures, and so destitute of the true spiritual knowledge of the God of their fathers, that they rejected and crucified the promised Messiah, the Lord Jesus Christ. In less than forty years after the crucifixion, Jerusalem and the temple were destroyed by the Romans, and the captive Jews dispersed among the nations; and this is still their condition at the present day.

(*e.*) Having spoken of the testimony of Ezra, we next come to that of Nehemiah. Do not the prophets foretell the happiness and prosperity of Israel, and the splendour of Jerusalem, in the days of the great restoration of Ephraim and Judah? What, then, is the description given by Nehemiah, cir. B.C. 446, ninety years after the decree of Cyrus? Here it is:—"I asked Hanani, and certain men of Judah, concerning the Jews which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of

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the captivity there in *the province*"—(Judea was then, and had been from the return of Zerubbabel, only a Persian province)—"are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven," (Neh. i. 2–4. See also ii. 12–17.)

(*f.*) Again, we may ask, how did the Levites, in the name and on the behalf of themselves and their nation, solemnly and publicly describe before the Lord what had been the position and condition of the returned Jews under the kings of Persia, from the days of Cyrus to those of Nehemiah, a period of ninety years? "Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, *we are servants in it:* and it yieldeth much increase unto *the kings whom thou hast set over us because of our sins:* also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress," * (Neh. ix. 36, 37.)

This is further illustrated in one or two other passages. For example, Nehemiah thus speaks of his own conduct as governor of the province of Judea:—"From the time that I was appointed to be their governor in the land of Judah, I and my brethren have not eaten the bread of the governor. But the former governors† that had been before me were chargeable unto the people; . . . . yea, even their servants bare rule over the people: but so did not I, because of the fear of God," (v. 14, 15.) The overbearing demeanour of the governors and their servants was probably one among the causes why

* Among the leading causes of the distress of the Jews, the following is named by Jahn, in his "Hebrew Commonwealth," (B. vii. § 63):—"The deplorable condition of which the Jews complained, as related in the book of Nehemiah, was occasioned principally by the Persian expeditions to Egypt, whose route lay through Judea, and consequently subjected that country to a share in the evils of war. Amidst the confusions of war, the institutions of the Hebrews might easily be shaken and corrupted by abuses, and the circumstances of the nation be depressed." It seems clear, however, from Ezra and Nehemiah, that the Persian expeditions against Egypt were only one of the causes of Jewish distress and trouble.

† Josephus quotes from a work purporting to be written so early as in the reign of Ptolemy Lagus, by Hecatæus of Abdera. Some think that Hecatæus was not its author, and that it was the production, under an assumed name, of some Jew, or some proselyte to the Jewish religion. The following passage, cited by Josephus, may be considered as having that Jewish historian's sanction:—"Though the Jews *are despised by the neighbouring nations, and by foreigners, and have often been ill treated by the Persian kings and satraps,* yet they can by no means be made to deviate from their principles."

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there was such a general reluctance among the restored Jews to dwell in Jerusalem, which, from the small number of its inhabitants, had an appearance of desolation, without taking into account its broken gates and ruined walls, (Neh. xi. 1, 2.) Again, when we are told that the people, with a great cry, complained of their debts, which had compelled them to mortgage their lands and sell their children into bondage, we read that "there were also some who said, *We have borrowed money for the king's tribute,* and that upon our lands and vineyards," (v. 3, 4.)

In Ezra, our translators have fallen into a slight error—"And now for a little space grace hath been shewed from the Lord our God to give us a little reviving in our bondage. For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy to us in the sight of the kings of Persia," (Ezra ix. 8, 9.) We learn from the italics in the clause—"for we *were* bondmen"—that the preterite "were" was added by the translators. The context makes it evident that they ought to have used the present, "for we *are* bondmen." This would be in accordance with what the Levites say, "Behold, we *are* servants this day," (Neh. ix. 36.)

(*g.*) It is true that the Jews afterwards enjoyed a degree of independence from B.C. 143 to 63. But their rulers during this period, such as Simon, John Hyrcanus, his son, and Aristobulus, were of the tribe of Levi, *and not of the tribe of Judah and house of David.* And even during that brief period of comparative independence, there were sanguinary wars with foreign powers, and fierce and cruel civil conflicts. At the time of the birth of our Lord, Herod the Great reigned over Judea and Samaria; but Josephus assures us that he was of a noble Idumean family, which had embraced the Jewish religion.

We have spoken of the period of comparative Jewish independence from B.C. 147 to 63. At the close of this period, during which the sovereign princes were of the tribe of Levi, the two brothers, Hyrcanus and Aristobulus, rival claimants for the Jewish throne, appeared before Pompey at Damascus, to assert their respective claims. The Roman general deferred his decision until he should finish his war with the Arabian king Aretas. Having conquered and taken him prisoner, he returned into Judea. The followers of Aristobulus shut the gates of Jerusalem against the Romans, in consequence of which Pompey, who had previously taken Aristobulus captive, put him in chains. The more numerous partisans of Hyrcanus having admitted Pompey into the city, the adherents of Aris-

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tobulus, among whom were many of the priests, withdrew into the temple. In the third month of the siege, during which the Jews abstained from all defensive or aggressive efforts on the Sabbath, the temple was taken, and twelve thousand Jews put to the sword. Among these were many priests, who being engaged in offering sacrifices, would not interrupt their religious service to escape. "The Jews of the faction of Hyrcanus were the most furious in this massacre of their countrymen." The temple was taken in the summer of B.C. 63, in the year of the consulate of Cicero, and on the day for observing the annual fast in commemoration of the conquest of Jerusalem by Nebuchadnezzar.

Pompey, with his generals, entered the temple, and proceeded beyond the sanctuary into the holy of holies; but he neither touched the sacred utensils, nor any portion of the two thousand talents of gold, then in the treasury of the sacred edifice. On the contrary, he commanded the Jews to purify the temple, and continue their religious services as before. He contented himself with demolishing the walls of the city; and Hyrcanus was made high priest and prince of the Jews, on condition of submitting to the Romans and paying tribute. He was also pledged not to assume the crown, nor extend his territories beyond their ancient limits.

Surely one of the most important steps towards attaining to a correct understanding of the scriptural predictions concerning the future restoration to Palestine of the Jews (and of the ten tribes) would be carefully to acquaint ourselves from the books of Ezra, Nehemiah, and Esther, of Haggai and Malachi, of the four Evangelists,* and from Josephus, with the actual position and condition, and with the prevailing religious and moral character of the returned Jews under their Persian kings, under the Greek kings of Syria and Egypt, and under their Roman conquerors.

The predictions recorded in the 11th of Isaiah would seem not obscurely, but unambiguously, to teach the Church that at some *then* future time, the Divine Omniscience and Omnipotence would, by special interposition, reunite the outcasts of Israel (the ten tribes) into one associated body, and reassemble into one multitude the dispersed of Judah and Benjamin; that

* It is from the four Evangelists, and not from Ezra or Nehemiah, we learn that the returned Jews, in addition to Judea, ultimately became possessed of Galilee, which comprised the allotments of Issachar and Zebulon, of Naphtali and Asher. Thus the territory of these tribes seems to have been again claimed for Himself by the God of Israel. Jesus therefore, as King of Israel, (John i. 49,) was King of Galilee as well as of Judea.

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the Most High would once more plant them, thus marvellously reassembled, reunited, and again recognised as His people, in a region where their territories should immediately adjoin each other, so that they would form one nation as in the days of David and Solomon; and that, especially with regard to Judah and Ephraim, envy and ill-will should cease, and brotherly kindness reign supreme. Now, what other locality (and surely such an arrangement demands some definite locality) can we assign to the twelve tribes thus reassembled from the four corners of the earth, and re-established as immediate neighbours in intimate national union and mutual fraternal regard, than that which seems to be unmistakably pointed out by Jeremiah? viz., the land comprising Judea, Mount Ephraim, and Carmel on the western side, and Gilead and Bashan on the eastern side of the Jordan; even the land which was given by Jehovah to their fathers, through His servants Moses and Joshua.

Assuming, then, what we think few devout students of the prophetic scriptures will feel disposed to deny, that the predictions of which we are speaking are to receive a local and literal accomplishment, where do we find, in sacred or secular testimony, anything like an approach to the literal fulfilment of the Divine promise, not merely "to bring Israel again into his habitation," but to plant him in the HOLY,* HAPPY, AND SECURE POSSESSION of "Carmel and Bashan, of Mount Ephraim and Gilead;" when Ephraim established once more in Samaria, and Judah in the immediately adjoining territory, "the envy of Ephraim should depart, and the adversaries of Judah be cut off?" It should be quite enough to state that Ephraim

* We cannot well make less of such emphatic phraseology as the following:—"Ephraim shall not envy Judah, and Judah shall not vex Ephraim, and the adversaries of Judah shall be cut off: Israel shall feed on Bashan and Carmel, and his soul shall be satisfied on Mount Ephraim and Gilead; and the sins of Israel and Judah shall be sought for and not found," than that the restored twelve tribes were to (*are yet to*) possess and enjoy the land of their fathers IN HOLINESS, FREEDOM, SECURITY, AND HAPPINESS. The entire removal of envy and ill-will from the rival tribes of Ephraim and Judah, "the satisfaction of soul" of once discontented and idolatrous Israel, in the position in which his God shall then have placed him, together with the solemn assurance (thus saith the LORD) "that the iniquity and sins of Israel and Judah should no more be found," imply not only the sovereign remission of guilt—"making the scarlet sin white as snow, and the crimson transgression as wool"—but also no low and partial degree of spiritual illumination and sanctification following on the gift of a new heart and of a new spirit. How vainly shall we search the books of Ezra, Nehemiah, and Malachi for an authentic historical record of anything bearing the slightest resemblance to such a *holy, free, secure, and happy*—and, may we not add, *permanent*—possession of the Promised Land by restored Judah and Benjamin.

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and Manasseh have never been re-established for a single week* in Samaria; nor have Judah and Benjamin, though brought back from Babylon by the special interposition of the Divine Omniscience and Omnipotence, and planted as subjects and vassals of the Persian kings in the *Persian* PROVINCE of Judea, (Neh. i. 3,) ever been restored to the HOLY, FREE, SECURE, AND HAPPY POSSESSION of the land of their fathers.

Let us here specially notice two points in the predictions that have been cited above. Isaiah tells us how, "In that day,

* The writer has long thought that the literal interpretation of the predictions of Isaiah and Jeremiah concerning the restoration of Ephraim to his territory in Palestine, may not unfairly be considered as receiving a certain degree of confirmation from the special Divine interposition recorded in 2 Kings xvii. 25—"And so it was, at the beginning of their dwelling there," (the heathen colonies planted in Samaria by the Assyrian king,) "*that they feared not the Lord;* therefore the Lord sent lions among them, which slew some of them." May we not reverently think that the Lord thus seemed to signify to Hezekiah and the pious Jews of that day, and to His Church in all her generations, that, although He had righteously exiled idolatrous Ephraim into a far-distant region, He still regarded Samaria as a part of His own *special covenant land,* and would have even the heathen colonists of the haughty Assyrian conqueror acknowledge, from their personal experience of His power, the God of Israel to be still the Sovereign Lord of the territory which had been held by Ephraim? And does not such a miraculous interposition in some measure assist us in intelligently and submissively receiving the Divine assurance, proclaimed more than a century afterwards through Jeremiah—"My bowels are troubled for Ephraim; I will surely have mercy upon him, saith the Lord?" (Jer. xxxi. 20.) Why should the land be, as it were, claimed afresh by the Lord, if it was the Divine purpose that Ephraim should never be remembered again? Nay, from that time onward, the God of Israel apparently never utterly gave up Samaria to the heathen, so far as the public recognition of His sovereignty over the territory was concerned, until the eventful times in which Vespasian and Titus desolated the Holy Land; when, be it remembered, He also, apparently, as utterly abandoned even Judea and Jerusalem to the Roman Gentiles. The devout and patient study of the Hebrew Scriptures may lead us to believe that He who, in the days of Titus, seemed to have finally annulled His territorial covenant alike with Judea and Samaria, will yet make it manifest that there was then no final breaking up of that territorial covenant, and that it has only been in long abeyance. The Church may yet witness a marvellous and glorious fulfilment of the Divine promise recorded in the writings of Moses—"Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; AND I WILL REMEMBER THE LAND," (Lev. xxvi. 42.)

It may not be unworthy of remark, that the Assyrian desolation of Moab, cir. B.C. 723, (Isa. xvi. 14,) may have prepared the way for the visitation upon the heathen colonists after the Assyrian desolation of Samaria. It would seem, from Isa. xv. 8, 9, as if a destructive Assyrian invasion had so diminished the population of Moab, that lions in a formidable number found their way into the partially-depopulated territory, coming, probably, from the wilder tracts that lay to the east of the kingdom of Moab. These ferocious animals would thus be at hand, and ready to cross the Jordan into Samaria when the Lord's appointed time for visitation should be come.

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the adversaries of Judah shall be cut off;" and Jeremiah informs us that, "In those days, and in that time, the sins of Judah shall be sought for, and they shall not be found."

Were, then, "the adversaries of Judah cut off," when, shortly after the arrival of Zerubbabel and Jeshua in Palestine, the semi-heathen colonists of that very Samaria,—which it would seem that Ephraim and Manasseh were one day again to possess,—actually, during several years, so far triumphed over the returned remnant of Judah and Benjamin as to prevent them from persevering in the great and important work of rebuilding their temple; and that, too, although Cyrus himself had expressly issued a royal decree throughout his dominions, by which he provided in the most peremptory and ample manner for the speedy erection of the house of God at Jerusalem?

And again, some ninety years after the return from Babylon, were "the adversaries of Judah cut off," when, in the days of Nehemiah, "they conspired all of them together to come and fight against Jerusalem," and to hinder the repairing of the walls of the city? (Neh. iv. 8.) And when, in consequence of the threats of their malignant adversaries, "they which builded on the walls, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon?" (Neh. iv. 17.)

And who were among the most conspicuous of these adversaries of Judah and Benjamin? The leaders were Sanballat and Tobiah, and their followers were the Arabians, the Ammonites, and the Ashdodites, of whom the last were *Philistines*. Now, we read in Jer. xlix. 1, "Concerning the Ammonites, thus saith the Lord; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?" We may thus safely conclude, that in the days of Nehemiah, (and doubtless also in the previous times of Zerubbabel and Jeshua,) the Ammonites, (although they too may have suffered much from the sword of Nebuchadnezzar,) possessing the towns and territory of Gad, were, together with the Ashdodite Philistines, the malignant enemies of returned Judah and Benjamin. But what does Isaiah tell us is to happen at the restoration and reunion of Judah and Ephraim? "The outcasts of Israel, and the dispersed of Judah, shall fly upon the shoulders of *the Philistines*," (who are thus with alacrity to obey and assist them,) "towards the west; . . . . and the children of *Ammon* shall *obey* them." Now, how very different is the state of things as described in the historical records of Jere-

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miah, Ezra, and Nehemiah, from that which is set before us in the predictions of Isaiah and Jeremiah? In the former, the Ammonites are masters of the territory of the exiled Gadites, which included *Gilead;* and the Ammonites and *Ashdodite Philistines* were the bitter foes of Judah: whereas, in the latter, "the soul of Israel shall be satisfied on Gilead," and the Philistines shall submissively assist and minister to returning Ephraim and Judah, whom "the children of Ammon also are then to obey."

And here, we ask, is it semi-fanatical presumption to think that, when we find, in the canonical books of Ezra and Nehemiah, the colonists of Samaria, with their confederates, expressly called "*the adversaries of Judah and Benjamin,*" and the Ammonites and Ashdodite Philistines named as the active, malignant, and threatening enemies of Jerusalem, the Most High is graciously and carefully instructing His Church how to interpret His prophecies; teaching her not to confound the exhibition of covenant faithfulness and mercy, manifested in the return of a portion only of the captive Jews from Babylon, and possibly of an exceedingly small portion also of the captive Israelites from the Median provinces of Cyrus, with that more glorious predicted and promised general, nay, universal deliverance of the whole house of Jacob, when Judah's adversaries should be cut off, Israel again possess Bashan and Gilead, and the Philistines and Ammonites obey, and minister to, the literal descendants of Abraham?

We are next to mention the second of the two points noticed above, viz., Jeremiah's prediction, that "in those days the sins of Judah should be sought for and not found." Was this the case in the days of the prophet Haggai, who was contemporary with Zerubbabel and Jeshua, at the commencement of the reign of Darius Hystaspes? Did not the Lord both seek out, and find, and denounce the evil selfishness of the Jews, whose hearts were set upon building and making comfortable their own habitations, while they neglected the temple, and were oppressed by no deep and godly sorrow that they were prevented by the persecution of their adversaries from proceeding vigorously with the great work, and finishing the sacred structure in a manner becoming the house of the Most High God? Did He not expressly charge the transgressors with their sin? "Is it time for you, O ye, to dwell in your ceiled houses, and this house to lie waste?" (Hag. i. 4.) Did not the Lord plainly tell them *how* and *why* He had visited them in judgment? "Ye looked for much, and, lo, it came to

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little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land," (Hag. i., 9–11).

But we have not yet done with the testimony of Haggai. We read in Jeremiah—"Behold,* the days come, saith the Lord, that I will make a new covenant with the house of *Israel*, and with the house of *Judah;*" (with all the twelve tribes), "not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt. . . . But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. . . . I will forgive their iniquity, and I will remember their sin no more," (xxxi. 31, 34).

Only allow that, in the following prophetic promise, Ezekiel is looking forward to the same glorious deliverance as Jeremiah, and we shall at once see that, in addition to the spiritual blessings promised to Israel by the latter, there is to be also a literal restoration to the land of their fathers: "I will take you," O house of Israel, (Ephraim† as well as Judah,) "from among the heathen, and will gather you out of all countries, *and will bring you into your own‡ land*. . . . A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh," (xxxvi. 24, 26.) Compare this promised combination of temporal and spiritual blessing with what occurred some fourteen years after the Lord had brought a considerable portion (but by no means the whole body) of the Jewish captives from a particular Asiatic region beyond the Euphrates. The Lord said, through Haggai, to these returned captives —"My house is waste, and ye run every man to his own house, dwelling in your ceiled houses, while this house lies waste," (i. 4, 9.) "(Therefore) I smote you with blasting, and

* This promise is cited in Heb. viii. 8–12.

† That this promise refers to *Ephraim*, as well as to Judah, seems to be certain from the 22d verse of the following chapter:—"I will make them *one nation* in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more *two nations*, neither shall they be divided into two kingdoms any more at all," (Ezek. xxxvii. 22.)

‡ It would seem to be offering downright violence to language of such a distinctly literal character, if we attempt by a process of spiritualising to explain it away.

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with mildew, and with hail, in all the labours of your hands; *yet ye turned not to me,* saith the Lord," (Hag. ii. 17.) How strikingly does the short sentence, "ye turned not to me," shew that God had not* yet written His law on the hearts of the returned Jewish captives, nor put a new spirit within them! It is true that they who were thus rebuked did, at length, turn unto Him who had chastened them. But they did not do so from a pure and whole-hearted love to Him. If they again applied themselves to the work of rebuilding the temple, it was not because the inestimable spiritual blessing of a new heart had been given unto them, and a new spirit put within them, but because they trembled, conscience-stricken, before the Divine rebuke, and craved to have the temporal judgments "of drought, and blasting, and mildew," exchanged for the temporal blessings of fruitful seasons and abundant harvests. If they dreaded and abhorred the idolatry of the heathen, they did not also love God with a holy, devoted, and filial love.

If we also consult the short book of Malachi, the last of the prophets, we shall find there how the sins of priests and people were sought for and found, were proclaimed and denounced, by the Lord.

And here, too, we may venture to ask, Does not the Most High himself, through the record in the books of His servants Nehemiah, Haggai, and Malachi, of the seeking, finding, and denouncing of the sins of returned Judah, graciously instruct His Church in the true interpretation of prophecy, that she may not hastily and erroneously confound the covenant faithfulness and mercy manifested in the days of Zerubbabel and Jeshua to a portion of Judah and Benjamin, and to a scanty fraction of the ten tribes, with that far more glorious exhibition of covenant faithfulness, mercy, and blessing which is yet to be displayed in the restoration and reunion of Judah and Ephraim, yea, *of the whole house of Jacob;* when, as St Paul assures us, "all Israel shall be saved," (Rom. xi. 26)—when, according to Jeremiah and Ezekiel, God will give to *all Israel* "a new heart and a new spirit, writing His laws in their hearts, even taking away the heart of stone, and giving a heart of flesh," a tender and contrite heart—(this is, indeed, salvation!)—and when, according to Jeremiah, all Israel and Judah "shall know the Lord, from the least of them unto the greatest of them; and God will forgive to the whole house of

* See also Hag. ii. 14. This is a dark picture, though we grant very far from being as dark as that in Isa. i. 11–13.

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Jacob their iniquity, and will remember their sin no more," (Jer. xxxi. 34)—when "the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found?" (l. 20.) In these bright predictions and promises we have fulness of blotting out of sins, and remission of guilt; while spiritual healing and renovation, illumination and sanctification, abound to overflowing, unto the glory of God, and the happiness of His redeemed and restored people.

Is there, however, no confirmation of Hebrew prophecy, with its gracious promises, to be found in the book of Ezra and Nehemiah? Yes, indeed, and that of no common character. Who among us is ignorant how the Lord promised, by Isaiah, that a mighty sovereign, whose very name of Cyrus the prophet was inspired to announce, should one day say to Jerusalem, "Thou shalt be built; and to the temple, Thy foundation shall be laid?" (xliv. 28.) Again, when Jeremiah had completed all the necessary formalities connected with the purchase of the field in Anathoth, from Hanameel, his uncle's son, the Lord expressly said, "Houses and fields and vineyards shall be again possessed *in this land*," (xxxii. 15.) And we learn clearly from Ezra that enough was fulfilled of such promises as these, both to confirm the Church in her conviction of the Divine veracity and faithfulness, and to strengthen her in her scriptural and confident expectation of the literal fulfilment of far more gracious and glorious promises than were connected with the literal Cyrus, with the second temple rebuilt, and the city walls a second time completed by human hands, and with the field of Hanameel at Anathoth.

The writer of the letter against the literal restoration of the Jews to Palestine, alluded to at the beginning of this paper, after citing from Ezra how the returned Jews, having finished the rebuilding of the temple in the sixth year of Darius the Persian, "kept the feast of unleavened bread with joy," (vi. 22) —and again, from Nehemiah, shewing how the Jews, on the occasion of the dedication of the city wall, "offered great sacrifices and rejoiced; for God had made them rejoice with great joy; the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off," (xii. 43)—adds the following remark:—"It seems to me that declarations of this kind must be taken into account somehow and somewhere." Undoubtedly they must. For they are intimately connected with the marvellous literal fulfilment of the Divine predictions, which foretold the overthrow of Babylonian supremacy and the Chaldean dynasty by Cyrus and the Medes—the return

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of Jewish captives to possess once more fields and vineyards in the land of their fathers, which very land had continued (may we not say, miraculously continued?) unoccupied and untilled by Gentile intruders during the fifty years that elapsed between the destruction of the temple and the decree of Cyrus —the rebuilding of the temple in consequence of that decree, for it was the discovery of what Cyrus had decreed (Ezra vi. 1–12) that decided Darius to promote the completion of the sacred work—and also with the repair and restoration of the walls of Jerusalem under Nehemiah. But the declarations of which the writer in question speaks, are not to mislead us into the supposition, that what is foretold in the 11th of Isaiah, and 50th of Jeremiah (19, 20), was fulfilled in the times of Zerubbabel or Nehemiah; or that, because these glorious predictions were not fulfilled then, and, indeed, have never yet been fulfilled, they must of necessity require a figurative and spiritual interpretation.

We have elsewhere referred to Zerubbabel's allusion to the possibility of "a priest one day again standing up with Urim and Thummim," (Ezra ii. 63,) and could have wished to take some further notice of it here, but we have already wellnigh exceeded our limits. We may, perhaps, be permitted to offer two or three additional observations calculated to strengthen what has already been advanced in this paper.

There is reason to believe that the number of those readers of the Hebrew prophecies who accept the literal restoration of *the dispersed of Judah and Benjamin* to Palestine is continually increasing. The greater part of these will, most probably, admit that the literal Judah is spoken of in Isa. xi. 12, 13, and Jer. xxxi. 31, and Ezek. xxxvii. 16. Can we, consistently with such an admission, refuse to recognise the literal Israel and Ephraim also in these predictions? And if we allow that these prophets are speaking of the literal Ephraim, must we not also grant that the promised restoration yet remains to be fulfilled both of Judah and Ephraim?

If we can expect the literal restoration of the dispersed of Judah and Benjamin, whose forefathers were guilty of the crucifixion of the Son of God, the long-promised Messiah, because it is plainly predicted in the Old Testament, why do we hesitate to expect the literal restoration of the outcasts of Israel, whose fathers had no share in the guilt of the crucifixion of Jesus of Nazareth, and whose restoration to the Divine favour and the land of Palestine is as clearly foretold as that of Judah?

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If we compare the language of Hosea with that of Jeremiah, we shall be assisted in more clearly understanding, and more willingly submitting to, what we find in the latter. Thus, when Israel had persevered, against Divine rebukes and remonstrances, in the path of idolatry and impiety, and God was soon to give up the apostates into the hands of the Assyrian invader, He nevertheless thus speaks, by His servant Hosea, of His reluctance to cast them away:—"How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together," (Hos. xi. 8.) With this Divine declaration in the days of Tiglath-pileser, we may instructively connect another remarkable one in the days of Jehoiakim and Nebuchadnezzar:—"Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: I will surely have mercy upon him, saith the Lord," (Jer. xxxi. 20.) When we read, in Hosea, of the Divine unwillingness to cast out Ephraim, we are much assisted in submitting to and accepting the assurance in Jeremiah, that it is the Divine purpose yet to shew mercy to the outcasts of Ephraim. The reader may also consult the important declaration in Jer. iii. 12–18.

In the passages which have just been quoted, the Most High, in condescension to our infirmities, and to assist our apprehension, speaks as if moved by human feelings and affections. How consistent is it with such a system of gracious condescension that, when the Lord was about to give Judah into the hands of Nebuchadnezzar, He should, at that particular time, remember, and speak with pity of, the exiled and outcast Ephraim!

Numerous and formidable objections may arise in the mind almost to the possibility of the restoration of the twelve tribes of Israel to the land of their fathers. Yet all difficulties, however great, may be safely left to the omniscience and omnipotence of Him who has foretold and promised that restoration. Many, perhaps, find little difficulty in believing that there will be a yet future literal restoration to Palestine of the dispersed of Judah and the outcasts of Israel in one united body, under the common designation of descendants of Abraham. But they cannot bring themselves to believe that there is to be once more a reoccupation of the several portions of the Promised Land, according to the several tribes. How is it, say they, to be known who is of Gad, who of Ephraim, who is of Manasseh? We repeat,

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that we may safely and calmly leave to the Divine Omniscience and Omnipotence the satisfactory fulfilment of every jot and tittle of all that He has distinctly predicted and promised.

Others, thinking of God as if He were man, may be almost inclined to say, As it is more than 2500 years since these promises were made, it would seem as if God had ceased to remember them, as if "He had forgotten to be gracious." We may reply,—If a wise, powerful, and upright earthly king had deliberately, and repeatedly, and in the most public manner, entered into certain exceedingly important and momentous engagements and promises, and had even bound himself with a solemnity equivalent to an oath to fulfil them,—he would certainly remember them thirty, forty, or fifty years, to his latest conscious days, because they are far too important in themselves ever to be forgotten, and his honour and good faith are too deeply and sacredly pledged to permit him ever to fail to remember what he had promised to do. Thus, also, (yet the illustration is unspeakably too feeble,) is it with the Most High. His promises concerning the future of Judah and Ephraim, of the whole house of Jacob, are so momentous and glorious in themselves, and He has so solemnly pledged Himself to their fulfilment, that it becomes impossible that He who is truth itself, should ever forget, or fail to fulfil to the utmost. Nay, are we sure that provision has not expressly been made in the Word to meet and dispel such doubts? "Thus saith the Lord, who giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night: . . . . If these ordinances depart from before me, saith the Lord, then shall the seed of Israel also cease from being a nation before me for ever," (Jer. xxxi. 35, 36.)

And has it not suggested itself again and again to the student of prophecy, in reference to this point, that it is written, "Beloved, be not ignorant that one day is with the Lord as a thousand years, and a thousand years as one day?" (2 Pet. iii. 8; Ps. xc. 4.) With Him, promises made 2500 years ago are, at the noon of to-day, as if they had only been made early in the morning of the day before yesterday.

We must be careful not to use as a foundation that which will not bear the superstructure we propose to erect upon it; although that which we reject as a foundation may sometimes be employed in the way of possible assistance and illustration. Even if we suppose that Jeremiah (xlix. 1) seems to teach us that Gad is yet to be restored to his territory, yet it would be rash to assume that, because Jesus went "beyond Jordan,"

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(John i. 28,) into the territory of Gad, to be baptized by John —and because He took refuge from His enemies, and went "beyond Jordan," into the territory of Gad, for a time, just before he raised Lazarus from the dead, (John x. 40)—that therefore Gad and his territory were then still in covenant remembrance before God. Still not a few, perhaps, may think it not uninstructive, in comparing Scripture with Scripture, to connect, to a certain degree, what Jeremiah seems to teach concerning the yet future of Gad and his land, with the two instances mentioned above of Christ's going beyond the Jordan.

I have thought it better (indeed, the limits of this paper would not permit me to do otherwise) not to notice here a very important subject, connected, in the minds of many students of prophecy, with the future glorious and holy re-establishment of Israel in the land of their fathers—though it appears to the writer that such passages as Hos. iii. 5; Ezek. xxxiv. 23, 24, xxxvii. 24, 25; Luke i. 32, 33; Rev. iii. 21, and others, are well calculated to instruct the Church to expect, in faith and prayer, the premillennial advent, and the personal millennial reign of her ever-blessed Lord and Saviour Jesus Christ.

Art. IV.—THE EPISTLES TO THE THESSALONIANS, AND THE LORD'S COMING.

It is proposed in this paper to examine the two epistles addressed to the Thessalonians, in order to ascertain what is the teaching of the Holy Spirit in them respecting "the appearing" and "day" of the Lord Jesus, in connexion with the resurrection and rapture of His saints. That the coming of the Lord so frequently referred to in these inspired letters will be personal and premillennial, must to a considerable extent be assumed, though I trust that, in the observations made, these subjects will be clearly exhibited.

There is another opinion, which has recently been somewhat extensively circulated, and which some consider is especially taught in these epistles, to which I wish to call attention. I will endeavour to state it impartially, and then to bring it to the test of truth. The opinion I refer to is the following:— That the second coming of the Saviour, the resurrection of the dead in Christ, and the rapture of the living saints, will be *secret*, unaccompanied with those tokens of majesty and glory

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which so many scriptures speak of as always connected with the Lord's second manifestation from heaven. That after these things, after the Lord has come and caught away His saints, those events will happen to which the greater part of the Apocalypse has reference, and which also occupy many pages of Daniel, Isaiah, Ezekiel, and other prophets—events which will take at least several years to accomplish, and which will develop the world's highest pitch of glory, and lowest depths of wickedness. These will include a partial return of Israel to their own land, the building of a temple, the manifestation of the ten toes of the great image; or the ten horns of the fourth beast; the rise and reign of Antichrist, and many other things. During the period in which these momentous events take their rise and run their course, Christ and His saints will be away in glory, the Lord afterward returning *with them*, utterly to overwhelm all enemies. The inference from all this is, and it is affirmed with the greatest positiveness, that we should not expect to see any signs of the Lord's coming, (Luke xxi. 28–31,) nor look for any event whatever to transpire before the Lord comes, and the Church is "caught up." It is also earnestly contended that the *coming* of the Lord is to be carefully distinguished from the *day* of the Lord.

Such are the opinions now advocated by many who believe in the Lord's premillennial coming. If I have overstated, understated, or in any way mis-stated the views I now propose to test by Scripture, it is unwittingly done. I have desired simply to state what many teach on this most important subject. The advocates of the novel views referred to, consider that the Epistles to the Thessalonians teach the *secret* coming, and rapture; and also the distinction between "the *descending* of Christ," and "the *day* of the Lord," (1 Thess. iv. 16, v. 4.) Let us, therefore, examine the leading passages that bear upon these points. In doing this, I shall endeavour to compare the teaching of the apostle in these epistles, with some other testimonies concerning the Lord's coming, the resurrection, and rapture of His people.

The coming of Christ is mentioned in every chapter of the two Epistles to the Thessalonians, but there are four leading passages to which I will refer. The first is that magnificent and well-known one, 1 Thess. iv. 13–18. Here the coming, the resurrection, and the rapture, are all clearly foretold, and graphically described. The apostle first states generally, "them that sleep in Jesus will God bring *with* Him." He

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afterwards gives in detail the *order* of the coming of Christ, the resurrection, and rapture of the saints. He informs us that "the dead in Christ will rise *first;*" that is, before the living saints are changed. What length the interval between these two events will be, we are not informed, but it would seem that the raised ones remain on or near the earth out of which they are raised, until "those who are alive" are also changed into the likeness of Christ's glorious body; and that then both the raised and the changed are "caught up together to *meet* the Lord in the air." This meeting of the Lord is in order to the coming *with* the Lord, *first* spoken of. There is no intimation whatever that between the "meeting" and the "coming" there will be an interval of many years. To introduce a period in which is included the fulfilment of a large part of the prophetic Scriptures, seems quite incompatible with the apostle's account, which assuredly suggests the idea of a quick succession of events. The Church being brought "*with* the Lord," (ver. 14,) is the first and leading thought; everything else is a preparation for that. Speediness is also suggested by the words "*meet* the Lord in the air." It is generally allowed that this word "meet," signifies "to meet as an escort," (Acts xxviii. 15,) which implies that the coming One, who is already on His way from heaven to earth with all His holy angels, pauses a while when He comes within the earth's atmosphere, in order for His redeemed host to join the angelic host. It is probable that, as in earthly processions of kings and judges, a short period will be occupied in assigning the saints their places of honour, which, doubtless, will be according to their Lord's estimate of their character and services here. It may be that then it is that we shall all appear before the tribunal of Christ, (Rom. xiv. 10; 2 Cor. v. 10.) If such be the case, this will be a judgment, not of state, but of character. Whether this interval between the meeting of Christ, and coming with Christ, is one of hours or days, we cannot tell; but it will doubtless be one of terrible gloom and direful expectation as regards the wicked, (Rev. i. 7; Matt. xxiv. 30.) On the other hand, how great will be the joy of those in whom Christ comes to be "glorified and admired," when they shall realise what it is to be "for ever with the Lord!" Well may we, while here, "comfort one another with these words." So far, then, as this passage goes, there seems no warrant whatever for supposing that a vast number of prophecies will be fulfilled between the saints meeting of, and coming with, the Lord.

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But the main point to be considered in this passage is that which refers to another part of the system under examination, which is the *secrecy* which it is alleged distinguishes the coming, the resurrection, and the rapture here referred to. Not a few have taught that the Lord Jesus will come, raise the sleepers, and change the living, and that all will depart in the greatest quietude, leaving the world to go on as before, or rather increase in prosperity, greatness, and wickedness. Now, does not this scripture, literally taken, teach the very opposite of secrecy? Surely, if there is to be a secret coming and silent resurrection, without any external glory, it is not described here. To these very words Christians in all ages have turned in order to find a Divine description of the visibility, pomp, and publicity of the Lord's coming. Look at the various expressions: The Lord *himself* descends from heaven—the dead in Christ rise—living saints are changed—all are caught up—the clouds receive them. And now, mark the threefold expression so opposed to stillness and secrecy, "the *shout* of the Lord," "the *voice* of the archangel," "the *trump* of God," and say, can the view we oppose be correct? Is it not a novel idea recently introduced? If the other scriptures which refer to the Lord's coming, and which also mention *resurrection*, *rapture*, the *clouds*, the *shout*, the *voice*, the *trump*, were diligently searched out and compared, I am persuaded that the idea of a secret, silent coming and resurrection, which will leave the world unstartled and untroubled, still bent on working out its grandest schemes, would be found untenable. I believe that the Scriptures so place the coming of Christ and the resurrection of the saints in connexion with other events, as to prove the unscripturalness of a system which requires a *secret* coming. I refer to such passages as Luke xxi. 25–28; 1 Cor. xv. 51, 52; Rev. xi. 15–18, xx. 1–6. I ask especial attention to the agreement between the words in 1 Thess. iv. 16, and the Lord's words, Matt. xxiv. 30, 31. In the one, we have the Lord himself descending from heaven, the shout, the voice, the trump, the rising. In the other, we have the coming of the Son of Man, the angels, the trumpet, and great voice, (see margin,) and the gathering of the elect. Yet the new system says that these evidently *parallel texts* refer to two different manifestations of Christ, many years apart:—that Paul is speaking of the Church; and Christ of the "Jewish remnant."

Let us now pass on to the next chapter. We are told by the advocates of the new opinions that the apostle taught the

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Church at Thessalonica, in the 5th chapter, that he had no need to write to them of the times and seasons, because *they* would be with the Lord before "the day" came. The Church, we are told, has nothing to do with times and seasons. Thus the 5th chapter is interpreted as belonging to a period subsequent to the events described in the previous chapter, which we have just considered. But is this the meaning of the apostle? Does not the 2d verse prove that he felt that he need not write to them of times and seasons, or warn them of the coming storm; not because they (or whoever should be the living saints then) would be away from the world many years before it came; but "because they knew perfectly that the day of the Lord so cometh as a thief in the night?" The fact he really refers to is, that they were already instructed in these things, and therefore he needed not to write again about them. But though in this case, as in that of brotherly love, (iv. 9,) "he *need not* write to them," yet in both cases he did so. No doubt love to the themes he wrote upon, and a desire for their further instruction and establishment, led him so to write. As regards the events of the 5th chapter being several years chronologically subsequent to those of the 4th, this is mere assertion, without any other proof than a human system supplies. A careful comparison of the two passages will shew that the events in both chapters are closely connected, and nearly contemporaneous. The apostle is evidently going over the same ground as before, introducing, indeed, as is the gracious habit of the Holy Spirit, (especially in prophecy,) some topics not before mentioned, and making a practical application of the whole. The wicked crying, "Peace, peace," are contrasted with the saints who know what is coming. The world is in darkness; the saints are "children of light and of the day," and are exhorted to act in character amidst all the darkness of false peace, (ver. 6–8.) Then mark how the entire passage closes: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." Here, evidently, we are brought back to the starting-point in the previous chapter, (ver. 14, 15.) The "wake" or "sleep" in the one place, is the same as "the dead in Christ," and those who are "alive and remain," in the other. The words, "obtain salvation," and "live together with Him," (ver. 9, 10,) are parallel with "so shall we ever be with the Lord," (iv. 17,) and the closing words of both passages are similar, (iv. 18, v. 11.) Thus we learn that the 5th chapter

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is not to be considered apart from the 4th; the whole is one grand prophecy of the Lord's second appearing, for the salvation of His friends, and the overthrow of His enemies.

The chronological connexion between those two contrast subjects,—viz., the complete salvation of the saints, and the judgment of the wicked,—that is, the quick or living wicked,—will be seen in the third passage to which I would here ask attention,—viz., 2 Thess. i. 6–10. First, notice the assertion, "that the Lord Jesus will be *revealed from heaven* with his mighty angels in flaming fire," and say, is not such a description altogether opposed to the idea of silence and secrecy? Surely nothing can be more public or terrible than this. We should do well to study some other passages which contain similar language to this—see Ps. xcvii. 1–5, xxi. 8, 9; Dan. vii. 10; 2 Pet. iii. 7–10. But I ask especial attention to Psalm l.: "Our God shall come, *and shall not keep silence;* a fire shall devour before him, and it shall be very tempestuous round about him." If this Psalm is studied in connexion with 2 Thess. i. 6–10, several parallelisms will be discovered. I am aware that some apply the whole Psalm to Israel; but is there not a clear distinction between the saints who are in "covenant by sacrifice," ver. 5, and Israel, yet to be "brought within the bond of that covenant?" Israel is addressed by name, ver. 7; and in Zechariah xii. 10–14, xiii. 1, we have an account of how God will deal with them when the Lord appears in glory. They "look to Him whom they pierced, and mourn;" and are then washed in the fountain opened. Thus, saved from their proud self-righteousness, and made truly holy and humble, they become a kingdom of priests, and a holy nation.

But to return. We may clearly trace that the manifestation of Christ, "in flaming fire, with his holy angels," is not when He comes *with* His saints, as distinguished from when He comes *for* them many years before. It is at His one *revelation* from heaven, when He gives the troubled ones *rest*, —it is at His *coming*, when He is "glorified in His saints, and admired in all them that believe,"—that He is seen with His mighty angels in flaming fire. This agrees with Psalm l.: "Gather my saints together unto me," is the first thing the great God and our Saviour commands to be done, when He comes, not keeping silence, not coming in stillness, but with tempestuousness round about Him. And mark also the similarity of these words with 1 Thess. iv. 17, "caught up together to meet the Lord;" with 1 Thess. v. 10, "we shall live together

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with Him;" with 2 Thess. ii. 1, "our gathering together unto Him;" and with Matt. xxiv. 31, "the angels shall gather together His elect."

Observe also, that it is most plainly and positively stated that it is *when* the Lord is revealed from heaven in flaming fire, giving rest to His troubled ones, and making them mirrors to reflect His own beauty and glory, that He takes vengeance on them "that know not God," and punishes the wicked with "everlasting destruction." The structure of the whole passage binds the two classes of events together, and will by no means allow of a period of many years, thronged with great events, being put between *rest* being given to the saints, and retribution poured out on the wicked. The flaming fire in which Christ appears is not held in abeyance for several years, during which man's greatness flourishes, and wickedness triumphs. No; "the voice of the archangel and the trump of God" ring the knell of earth's glory; and the glad shout of the Lord Jesus as He raises His Church, heralds the day of His triumph, and not the reign of Antichrist. The bridegroom of the Church is the avenger also; and when He comes, vengeance tarries not.

This brings us to the last passage we propose to notice from these epistles,—viz., 2 Thess. ii. 1-8. The leading subjects in these verses are, the coming of Antichrist—his temporary triumph; and his complete destruction, at and by the Lord's coming. We have here another specimen of the way in which the Holy Spirit, in testifying of a coming Saviour, introduces one point after another, and shews the relation of each to that great central event, the Lord's appearing. The Thessalonians, it seems, were troubled in mind, as the result of some mistake respecting "the day of the Lord." In much wisdom and love Paul wrote as follows: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." It is generally allowed that the last words should be rendered, "*is set in.*" He then told them that the day should not come until Antichrist was revealed, and had attained a height of worldly glory yet unparalleled; and further, that he would be ultimately destroyed by "the brightness of the Lord's coming." There are some who teach, that though "that *day*" will not come till after the rise and reign of Antichrist, that the Lord himself will come before both. Let us test this novel opinion by the passage before us. I ask attention to three points:—

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1. That the terms, "the coming of the Lord," and "the day of the Lord," are used interchangeably, as referring to the same period. Besides 2 Thess. i. 7–10, and ii. 1–8, now under examination, let 1 Cor. i. 7, 8; Luke xvii. 21; 1 Cor. iii. 13, iv. 1–5, be studied on this point. 2 Pet. iii. 4–10 should also be considered. In ver. 3, we are told that scoffers in the last days will say, "Where is the promise of *his coming?*" Peter answers, "The *day* of the Lord will come." In agreement with this fact, that the coming of the Lord and the day of the Lord do not refer to different events many years apart, *both* are said to "come as a thief." See Rev. iii. 3, xvi. 15; Mat. xxiv. 43; 2 Pet. iii. 10; 1 Thess. v. 2–4. Those who will take the trouble diligently to examine and compare the above passages, must, I think, unless influenced powerfully by a human system, see that there is no ground for the distinction made. The fact seems clear, that the *coming* of Christ introduces his *day*, and forms part of it, even as the period of the sun's rising is part of the natural day. Thence we read, "so shall the Son of Man be in his day," Luke xvii. 24. He is speaking of His coming as the lightning. The new theory teaches that the coming or rising of the Sun of Righteousness above earth's horizon is many years before the day begins or sets in. It is true that "the day of the Lord" sometimes signifies a protracted period; but its "coming," 2 Pet. iii. 12, or beginning, is ever identified with the coming of Christ.

The separation of "the coming" from "the day" has, I conclude, no authority from the epistles to the Thessalonians; both are indeed mentioned distinctly, but not isolated from each other by a period of years, and a long series of unparalleled events. In 1 Thess. ii. 19, we read: "For what is our hope, our joy, our crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at his coming?*" In 1 Cor. i. 7, 8, he says: "Who shall also confirm you unto the end, that ye may be blameless in the *day* of our Lord Jesus Christ." And in 1 Thess. iii. 13: "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ *with* his saints." In 1 Thess. i. 10, Paul speaks of "waiting for God's Son from heaven;" and Peter exhorts the saints of *this dispensation* to be looking for and hasting the coming (see margin) of the *day* of God, with which some tell us we have nothing to do. I have already shewn that 1 Thess. v., and what is there said of *the day*, synchronises with what is said in 1 Thess. iv. of the coming. I would also remind of the fact, that "the *rest*" given to the

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saints, and the glorification of Christ in them, spoken of in 2 Thess. i., will be "*in that day,*" even the day of tribulation and destruction to the wicked, and not several years before the day sets in.

2. The teaching of the apostle in 2 Thess. ii. 1–8, in common with many other scriptures, I consider is, *that the Antichrist will be personally manifested on earth, before Christ is personally revealed from heaven.* I shall not attempt to go into any description of Antichrist, only just avowing my belief, that, while there have already been "many Antichrists," that *the* Antichrist is yet to come, and that he will be an individual. The following passages, among *many others,* refer to this awfully wicked being: Isa. x. 5–34, xi. 4, xiv. 1–25; Dan. vii. 8–28, viii. 9–27, ix. 29, xi. 36–45; 1 Thess. ii. 1–8; 1 John ii. 18; Rev. xiii., xvii.; and I believe they all teach that Antichrist will precede, and not succeed, the second appearing of the Saviour. It is impossible to go into the proof of this in this paper. I can only just ask the reader especially to study the prophecy of the little horn, Dan. vii. 8, and to observe, that nothing is said of "the coming of the Son of Man" until *after* the little horn is developed, and has gained his height of fearful wickedness. I would also ask that the other passages in Daniel pointed out may be studied, in connexion with our Lord's prophecy respecting His second coming, Mat. xxiv. 15–31. In Dan. xi. 36–45, we have the character and actings of the last Antichrist fully described; and then, after the prediction "he shall come to his end, and none shall help him," we have in the next chapter—which is evidently a continuation of the same prophecy—a description of the resurrection and glory of the saints, xii. 1–3, which of course includes the second coming of the Saviour; and all this is clearly *after* the rise and reign of Antichrist.

The passage before us agrees with these scriptures. It teaches that "that day shall not *come,*" (which means it shall not begin, and we have proved that it begins with the coming of the Lord;) "it shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." The teaching clearly is, *Antichrist on earth, before Christ from heaven.*

3. The coming by which the Antichrist shall be destroyed is the second coming of Christ unto salvation. The Lord will destroy the Antichrist "*with the brightness of His coming.*" Do not these words "the brightness of his coming," "the epiphany or outshining of His presence," point directly and

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explicitly to that manifestation of Christ which will take place when, the heavens no longer retaining Him, He is "revealed from heaven?" Is not this "the second appearing," and not a third manifestation, years after the saints have been raised?

This passage, therefore, is not only a clear proof-text for the premillennial coming of Christ, but is also an equally clear proof-text that neither the *coming* of the Lord, any more than the day of the Lord, is before the man of sin is revealed.

I conclude, then, from these four passages in the Epistles to the Thessalonians, which have been considered and compared with other scriptures, that, when the Lord Jesus returns in glory, and takes His people up to enjoy their full salvation, *then* the hour of Satan's casting out, and of the world's judgment, will have fully come. There will be no gay period of earthly glory after that—no building of a great Babylon on the earth after the light of Christ's glory has once shone upon it—no rising up of a dominion which shall eclipse all earth's mightiest kingdoms in power and attractiveness. No, no! The Lord's coming and the saints' resurrection will be the heavenly signal for the fires of judgment to spring forth upon a sinful world, until "sinners be consumed out of the earth, and the wicked be no more."

It has been asserted that the word "epiphany," or "manifestation," is never applied to the rapture, but always to Christ's "appearing" in glory *with* His saints; and that the saints do remain till the "Parousia," or "coming," but do not remain till the "Epiphany," or "appearing." The word epiphany (found, as we have seen, in 2 Thess. ii. 8) is used also in 1 Tim. vi. 14, "Keep this commandment until the *appearing* of our Lord Jesus Christ." This is a direction to a suffering witnessing Church. Again, in Titus ii. 13, "Looking for the glorious *appearing.*" How could the saints keep the commandment *until* "the epiphany," or look for "the glorious epiphany," if they are to be removed at the "coming," or "*parousia,*" years before the "epiphany?"

As regards the word rendered "coming," signifying a secret advent,—so, as an advocate of this system writes, "to leave the darkness and slumber of the world undisturbed,"—it may be safely asserted, that if there be one word marked in the New Testament with attendant circumstances of *publicity*, it is the word "parousia," rendered "coming." In the following passages, it is applied to the second advent of Christ:—Matt. xxiv. 3, 37, 39; 1 Cor. xv. 23; 1 Thess. ii. 19, iii. 13,

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iv. 15, v. 23; 2 Thess. ii. 1, 8; James v. 7, 8; 2 Pet. i. 16, iii. 4, 12.

The word "epiphany," rendered "brightness" 2 Thess. ii. 8, is translated "appearing" in 1 Tim. vi. 14; 2 Tim. iv. 8; Tit. ii. 13; and 2 Tim. iv. 1. This last verse has been translated, "I testify (before God and the Lord Jesus Christ, who shall judge the quick and dead) his appearing and his kingdom."

There is another word frequently used, viz., *revelation;* a close examination and comparison of the places where it occurs, would clearly prove the *publicity* of the next manifestation of Christ from heaven. "For what (says one) were the Corinthians taught to wait? Not a secret coming, but (see margin) for the *revelation* of our Lord Jesus Christ," (1 Cor. i. 7.) The same word occurs four times in 1 Pet. i. 5, 7, 13, iv. 12; also Luke xvii. 29, 30. In 1 John ii. 28, the word rendered *appear* means "manifested," as iii. 2, 3. So also in Col. iii. 4, When He shall appear, or be manifested, we also shall appear with Him, (viz., be manifested with Him in glory.) See also Rom. viii. 18, 19; it is the same word, "manifestation of sons of God." Everywhere, as in Mark iv. 22, "For there is nothing hid which shall not be manifested," the opposite of secrecy is clearly brought out,—everywhere are we taught what the Church in all ages has believed, (till the few mournful exceptions of the last few years) that the second "coming," "appearing," "revelation" of the Lord Jesus will be with power and GREAT GLORY.

There is one other text in the Second Epistle to the Thessalonians to which I ask attention: "And the Lord direct your hearts into the love of God, and unto the *patient waiting* for Christ." Yes, this should be our grand desire, to have communion with Divine love, to have our hearts in it as our only element of life and joy, and to be found patiently waiting for Him who is the altogether lovely One—the grand proof and illustration of Divine love. The margin reads, "the patience of Christ;" and some suppose that it refers to the patience which Christ himself was the subject of on earth, and which He manifests in heaven, where He is "expecting till his enemies be made his footstool." Certainly, Christ is the great examplar of patience—our perfect pattern of waiting God's time, and of doing His will while waiting. I can truly affirm, that it is not because I desire the Lord's coming to be delayed that I have made these remarks with reference to some events occurring first. I only desire to ascertain what is truth, to hear what

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God speaks concerning the coming of Christ, and the events immediately connected therewith. The disciples of Christ, in primitive times, including all the inspired apostles, certainly knew that there would be many events before the Lord Jesus came again. They looked forward as some of them expressly state, to their own death, (as well they might; see John xvi. 2,) and gave directions for the conduct of the Church after their departure," (John xxi. 19; 2 Pet. i. 13, 14, iii. 1, 3; 2 Tim. iv. 6, 8, iii. 1–5;) and yet the coming of the Lord was very dear to them, and was of great practical power. Thus may it be with us, even though we believe that God's Word teaches us that some prophecies referring to Israel, the nations, and Antichrist, are first to be fulfilled. We look for no millennium first. We expect evil days, perilous times, and sore judgments; yet, amidst all, we expect to see God's work go on, and His blessing attend our labours to save souls. We look for, and earnestly desire, the coming, and day of the Lord. If He tarries a while, we would not abuse the *fact* as some will do, (Matt. xxiv. 48;) but watch and work while we wait, knowing that "the long-suffering of our Lord is salvation," and that "He who shall come will come, and will not tarry"—not tarry beyond the appointed time. And knowing, also, that, in the ages of eternity, compared with which our longest periods are but moments, this long delay, so unexpected by the primitive Church, will furnish fresh matter for praise, and subject for wonder. God help us to be patient, and yet full of yearning desires to see Him as He is. Not weary of waiting and working, and yet praying from the depths of our souls that He will finish His work, and reveal Himself speedily in all His glory.

There are three things connected with the Lord's coming, which are matters of simple testimony, and which we do well to ponder. The first is, that as soon as the Lord had left our world, He required His followers to take the attitude of waiting for His return, (Acts i. 11; Mark xiii. 34, 37; John xiv. 2–4.) Secondly, It is clearly intimated to those who were at once to begin to wait and watch, that though, in one point of view His absence would be for "a little while," yet, in another, it would be for a considerable period. "After *a long time*, the Lord of those servants cometh," (Matt. xxv. 19;) "The bridegroom tarried," (ver. 5;) "My Lord delayeth His coming," (xxiv. 48.) Yet, thirdly, notwithstanding that the coming would be deferred beyond the expectations at first cherished, yet, at last, it would be sudden and unexpected,

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taking most by surprise. "The Son of man cometh at an hour when ye think not," (Luke xii. 40.) It may be that soon the mighty angel will declare that "the time shall be no longer delayed," (Rev. x. 6;) and then all the terrors and glories connected with the seventh trumpet shall be fulfilled, (Rev. xi. 15–19;) and the loud shout shall soon peal through creation, "Alleluia: for the Lord God omnipotent reigneth."

It may be asked, Where is the evil of the view objected to,—that there will be a secret coming, and rapture; or that Jesus will come *secretly for* His saints some years before He appears *openly with* them? Does it not shew earnest love to Christ thus to desire His coming without the intervention of a single event? Without presuming to judge any brethren, and even giving all credit for right motives, the inquiry must still be, Does God's Word sanction such distinctions as these new notions teach? If not, all such teaching must be erroneous, and all error, however *well-meaning* its authors may be, must do evil. The teaching referred to is mixed up with much precious truth, and is held by many who no doubt love the Lord, and desire to serve Him; still I think the effects of this *secret advent* doctrine have already been evil. Not to dwell on the divisions which it has caused among Christians, and the probability that it has repelled some from the study of prophecy altogether, I would refer to its effects on the interpretation of God's truth. Connected with its promulgation, there have been new and startling statements respecting the Person and work of the Lord Jesus. The most zealous advocates of the erroneous views concerning the non-vicariousness of the life of Jesus, so frequently and ably exposed in this Journal, have been among the principal promulgators of the secret advent theory. In the writings of these persons we also find the new and suspicious term of the "heavenly humanity" of Christ. Things have also been written by the same party concerning "priesthood," "covenant," "sonship," which are novel and strange, differing from, or opposed to, what has hitherto been considered orthodox. I believe that there is some subtle connexion between some of these views and the secret rapture theory. But beside these growing directly out of this doctrine, is the exclusion of all the Old Testament saints from fellowship with the glory of the Church of this dispensation; and then comes a breaking of Scripture into many new distinctions; and saying, "This and that does not apply to the Church." Some take away the Sermon on the Mount; others teach that the Lord's prophecy, (Matt. xxiv.,) is all Jewish; and strange

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hints have been thrown out respecting the Epistle to the Hebrews. Almost all the party agree that with the Apocalypse, from the 6th chapter onward, the Church has nothing to do, till just toward the close of the book. Then comes strange teaching respecting "the Jewish remnant," who, though *not Christians at all*, yet have many texts, hitherto considered clearly to belong to the Church, applied to them. Doubts are thrown out whether Dan. xii. 2, 3, must not be interpreted as teaching a figurative resurrection. Two manifestations of Christ are spoken of instead of His one grand "second appearing;" while instead of one "first resurrection," when all the "dead in Christ shall rise," we hear hints of two or more resurrections before the Millennium. These things lead many Christians to look with much anxiety on the tendencies of the new teaching, which I have endeavoured to examine.

Though we live far down the ages, and the day of our salvation draweth near; yet, like Daniel, there are some things we yet but imperfectly understand, (Dan. xii. 8.) Let us, like him, listen reverently, pray earnestly, testify diligently; that if we are not favoured during our mortal life to see the Lord return in glory, we may yet be favoured, through infinite mercy, to share the blessing of "the man of loves." "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

ART. V.—NOTES ON THE BOOK OF REVELATION.

INTRODUCTORY OBSERVATIONS.

THE Book of Revelation, as a revelation of Jesus Christ, follows in order upon the prophecies of our Lord in the gospel. About sixty years after His ascension, God the Father gave it to Him, (chap. i. 1,) with the express purpose "to shew unto His servants things which must shortly come to pass," or shortly *commence* to be fulfilled.

"And He sent and signified it by His angel unto His servant John." It is, therefore, a further manifestation of God's plans and purposes than was given before, reaching down to the end of time. Many things, which before were either not known at all, or only darkly hinted at, are here plainly stated;

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couched, however, partly under symbolical language and figures, which, though not accessible to the profane, are discernible by the humble believer who attends to what is said, chap. i. 3, and xxii. 18, 19.

This book forms the topstone of the sacred canon, and is the completion of the New Testament prophecies. It is a revelation of the mysterious and holy character of God, and of His final glorious purpose with His people.

It is a development of the system of prophecy, comprehending in part the *past*, the *present*, and *future* of the work of redemption, exhibited in one great whole, in reference to this world. Wherefore, the three last chapters, xx.–xxii., answer so wonderfully to the three first, Gen. i.–iii. In *these first* we have an account of Paradise lost; in *those last*, Paradise restored; ah! far enhanced, inasmuch as there will be no longer the possibility of a fall, (chap. xxi. 3, 4, xxii. 3;) nor shall there be any more night, (chap. xxii. 5.) It is, in fact, the history of the triumph of our adorable Redeemer, and with Him, that of His Church and Spouse. And it is a great means of strengthening the faith of believers in their multiplied trials, during this probationary state; but especially to those who shall be on earth during the reign of terror of the Beast or great Antichrist.

In this book the blessed Saviour announces to the Bride (not to the world) His triumphs, and return to the marriage supper, and the simultaneous renewal of the whole world. The Lord himself gives us here a commentary on His own prophecies, contained in the Gospel of St Matthew, chap. xxiv., xxv., with their parallels.

As the history of the Church shews in *a general way* the efficacy and ultimate results of His glorious exaltation, so this book informs us of the same *more particularly*.

As regards *the object* of this revelation, I have only to add, that the followers of the Lord are thereby instructed not to expect a *peaceful* gliding into the millennial state of bliss and happiness; but to look before that event for violent struggles and convulsions of nations, and great tribulation among the people; nay, even in the invisible world there will be great commotions, (chap. xii. 7–9, xv. 1, 8, and Dan. xii. 1.) The believer may comfort himself, that however untoward and dreadful the state of things will become, all will terminate in his eternal bliss and happiness, (chap. xix. 1–9;) because "the Lion of the tribe of Judah hath prevailed;" and He will defend and protect His own, as He did the Israelites in the plagues of Egypt. They will stand at last, as God's ancient

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people stood on the Red Sea, "on the sea of glass, having the harps of God, and sing the song of Moses and of the Lamb," (chap. xv. 2–4.)

Though this book is particularly to be read and studied as the last days of this dispensation approach, its contents are applicable to every period of the Church.

The Christians, under both pagan and Papal persecutions, derived no small comfort from its blessed truths. They were thereby enabled cheerfully to lay down their lives for Christ's sake, that they might reign with Him for ever.

The Epistles to the seven Churches, which have more the character of individuality than any other portion of this book, apply not *merely* to the *then* existing seven Churches to which they were addressed, but, as we shall see, have a *general* application. The whole book is for believers at all times; and was given for their comfort, to convince them that no judgment nor trials, however fearful, should hurt them.

The seven epistles contained in chapters ii. and iii. are to be regarded—

1. *As historical documents,* describing the state of those seven churches in Asia Minor to which they were addressed, without excluding an application to the then existing Church in general.

2. *As typical,* foreshadowing *the state of the Church* during this whole dispensation, either collectively or individually; not excluding individual Christians, as clearly shewn by the exhortation, "He that hath ears to hear, let him hear what the Spirit says unto the churches."

3. *As prophetical,* or as *embodying the history of the Church* from the beginning to the end of this dispensation. The idea is gaining ground, that whatever is said in this book of the Church as existing from the day of Pentecost down to the second coming of Christ, must be looked for in these seven epistles. The description of Laodicea, therefore, will be that of this dispensation at its close.

The proofs, especially for this third assertion, are—

(1.) Because this book is altogether a prophecy, or a revelation of hidden things, therefore these epistles must be so likewise. In these seven epistles there appears to be given a prophetic representation of the changing *internal* history or condition of the Church; as from chapter iv. to xx. we are informed of her *outward* state and relation to the world. Her *internal* development must *precede* her *outward* glorious appearance before the world.

(2.) Because the Lord calls (chap. i. 20) the stars and can-

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dlesticks a *mystery*, which they cannot be if they merely apply to the seven Asiatic churches to which they were originally addressed. (Compare chap. i. 19 with iv. 1.) Whatever is either blamed or praised in the seven churches is to be taken morally, as is the case in many instances of the Word of God, consequently it needed not to have been made known beforehand as a mystery.

(3.) Because the Lord's holding the seven stars, and walking among the seven candlesticks, (chap. ii. 1,) cannot be limited to the seven Asiatic churches then existing, but must be extended to all, to the end, (Matt. xxviii. 20.)

(4.) Because the type of the candlesticks with their seven lamps shadowed forth not only these seven churches, but the whole New Testament Church. Under the emblem of these seven churches is evidently indicated that *the Church of Christ would pass through seven periods, resembling very much the state of them.* If this hidden sense were not implied in their characteristics, why should the Lord have addressed just *these* churches, and no others, as Antioch, Alexandria, Corinth, Rome, or those like them?

(5.) Because the *names* already denote a secret intimation of the peculiar character of each; each name in order agrees with the actual history of the church to which it belongs, as I will shew.

As it regards *the character and particular application of the prophecies of this book*, a learned author says, "As it is in reference to the New Testament prophecies in *general*, so here in *particular*, we have things foretold which, at a given time, have been *typically* and *partially* or primarily fulfilled, but await a yet *more literal and comprehensive* fulfilment." From this cause have saints in former times expected events which are yet future. And to this circumstance, also, we must attribute the great variety of views of prophetic students. In *applying* the prophetic events of this book, we must confine ourselves to the *fourth* or Roman Empire, after which the saints of the Most High will possess the kingdom of this world, and Christ will reign with the saints or with the Bride. In the meantime, the Church of Christ must pass through much tribulation to her glorious destination.

In reference to *the style of this book*, we would add, that though it is symbolical, we are not to take anything as a mere figure of speech, and thus rob it of its reality. Unless it is contrary to Scripture and sound reason, the *literal* meaning is to be taken. Those things represented by symbols, as, for instance, chap. iv. 3, &c., will always easily suggest them-

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selves as such to the devout reader who comes to this book rather to be instructed than to make it agree with his preconceived fancies. The symbols or signs denote always a reality: either a person or event is implied, and must therefore be taken as realities, and not spiritualised as figures of speech. Christ himself has dictated this book, (chap i. 19,) by bringing all distinctly before the apostle's mind; hence the harmony and order throughout. Every word is weighed, and adapted to its particular place. Hence the solemn threatening addressed to those who either add or take away from its prophetic declarations, (chap. xxii. 18, 19)

Regarding *the arrangement and internal order of this book,* there exists a difference of opinion, arising chiefly from *the peculiar application* of the different prophecies, and *the view* of the chronological fulfilment of the book.

There are two prevailing views among expositors. One party considers the book as *a prophetic development of the Church's history, from* A.D. 96. *to the consummation of all things.* And the other party regard the book *as a prophecy, relating chiefly to the last days of this dispensation.* A few only combine both views, and take this prophecy as *binomial,* or as admitting of *a primary and partial fulfilment,* as well as *a complete and final.* And while the former may be considered as *prophetic* or typical, the latter is *literal:* for instance, "the two witnesses," (chap. xi. 3,) as having been prefigured by the faithful servants of Christ from the beginning, are *prophetic;* and as being expected to come at the time of the Beast, and will be slain by him, (chap. xi. 7,) they *are literal,* and will be two real persons. In the same manner may we take the "1260 days—the 42 months—and the time, times, and half-a-time," (which evidently mean the same thing.) They apparently had their preliminary fulfilment, but will be literally accomplished in the days of the Beast and false prophet. And I incline to the *typical* or preliminary and *antitypical* or final fulfilment of this prophecy. This obviates the two extremes, which have already proved very objectionable to the views of those who consider the whole prophecy as an *historic* development of the Church, and who take *by far the greater part as already quite fulfilled.*

This book is not so difficult as is generally thought, for the persons who can apprehend the plan and symmetry of the great cycle of these prophetic visions, which form a whole, and extend to eternal ages. In reality, there are only three passages hid so far: in chap. x. 4, the seven thunders; chap. xiii. 18, the name of the Beast; and chap. xvii. 9–11; and the two

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latter are not absolutely hid, but require "the mind that hath wisdom."

It is not, therefore, a sealed book, as some treat it; but is a "*Revelation,*" given to the servants of the Lord, to instruct them concerning things of the deepest importance.

Before all things, we must notice the constantly-recurring number seven. There are seven Epistles; seven seals; seven trumpets; and seven vials. And every seven is divided into four and three; and the four are generally the basis of the three following; and the last of the seven is always the most important and comprehensive; as, for instance, in the seventh epistle, we have the most dreadful threatenings, as well as the greatest promises; (see chap. iii. 20–23.) The seventh seal ushers in the seven trumpets; and the seventh trumpet, the seven vials, which terminate all.

Again, the several sevens have each a special introduction. The first chapter, as a general introduction, introduces the seven Epistles; the fourth and fifth chapters, the seven seals; the eighth chapter, the seven trumpets; the fifteenth chapter, the seven vials. Then the seventh trumpet and the seventh vial have their special introductions, in chap. x. and xvi. 13–16. And though the several sevens correspond with each other, they nevertheless carry the subject *further and further;* till under the seventh vial, (chap. xvi. 17–21,) the whole "*will be done,*" or finished.

A scheme of the contents of the Revelation will close these introductory remarks:—

1. The state of the professing Christian Church in its different *phases,* and a prophetic indication of its *changes* in different epochs to the end of this dispensation. Chap. i. to iii.
2. A description of the heavenly sanctuary, and the throne of the Almighty, as a preparation for events affecting the world. Chap. iv.
3. The exalted Saviour, Jesus Christ, takes upon Himself the charge to execute the great purpose of renewing the universe. Chap. v.
4. Christ takes preparatory measures towards the execution of the Father's purpose. Chap. vi.

A pause ensues, to shew to the elect that they will be preserved, by God's mercy, in the coming judgments. They are sealed. Chap. vii. Think here of the plagues of Egypt.

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5. The execution of the Father's purpose begins. The angels receive the seven trumpets. Chap. viii. 1–6.
6. The occurrences under the four first trumpets. As a *preliminary* fulfilment may be mentioned the migration of nations, Arianism, ver. 10, 11, and the great distress of the nations in the fifth century, chap. viii. 7–12; ver. 13 contains an introduction to the following three woe trumpets.
7. Occurrences under the fifth and sixth trumpets; or, as some have called them, Antichristendom in the East and West. Chap. ix.

A pause, in which the promises given to God's people are confirmed and more definitely stated. Chap. x. and xi. 1–13.

8. Statement of events under the seventh and last trumpet, as the most comprehensive; for it will finish the mystery of God. Satan bound, and the first resurrection. Chap. xi. 14–19; and xii. to xx. 1–6.
9. The final removal of Satan into the lake of fire. The *general* resurrection, and judgment of quick and dead. Chap. xx. 7–15.
10. The New Jerusalem, and consummation of all things, or the perfect state. Chap. xxi., and xxii. 1–5.
11. The conclusion, answering to the beginning of this book. Chap. xxii. 6–21.

Chapter I. to the end.

1. The titles or importance of this book, (ver. 1–3.)—2. Address to the seven churches, (ver. 4-6.)—3. The substance or sum of this book, (ver. 7, 8.)—4. Manifestation of Christ to John on the Island of Patmos, and effects of the same on the apostle, and direction, (ver. 9–20.)

The first chapter is introductory to the book *in general,* but *particularly* so to the seven Epistles. It contains the name, contents, and use of this book. And it acquaints us with the date *when* this prophecy was given, as well as with *the place* where it was written.

Christ himself is *the Author,* as well as *the object* of this book, and *the Mediator* of the final development of the mystery of redemption. This revelation was given Him by God the Father, after His ascension. Chap. i. 1 "must shortly come to pass." Some things in this vision began to take place soon after it was received. But there are pauses in it, and certain epochs during which some things are quickly accomplished. It is a vision subdivided into smaller ones, between which there

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are intervals of shorter or longer extent. When, however, a prediction *begins* to be fulfilled, we may expect its *rapid* accomplishment. The apostle does not say that the whole vision shall receive its fulfilment within a short period, or that all shall take place without an interval or pause. The book is designed for "*His* servants," not for the world. It is to shew to them what is to happen, both in the *visible* and *invisible* world, before this dispensation will close. It is a great condescension in our Lord to reveal to us beforehand His gracious purposes with regard to His Church, and this world. In this book, we have heaven, with its thrice-blessed inhabitants, brought to our view more than in any other book in the Bible. And it shews us, also, the dreadful state of all those who will follow Antichrist. It gives substance to our future happiness, and tangibility to our future inheritance, such as is nowhere else to be found. It is to be observed, that though John never mentions his own name in his Gospel, in this book he often gives it, in order to confirm the truth and authenticity of it.

Ver. 2, "Who bare record," &c. This shews that St John was a passive instrument in the hand of the Lord when he received this revelation. He simply testified to the truth of what he saw and heard. Therefore, if in any book of the Bible we hear Jesus speaking to us, it is more particularly so in this. In his Gospel and Epistles John informs us of what he saw with his *bodily eyes,* as an *apostle;* here, what he saw *in the spirit,* as a *prophet.*

Ver. 3. What an inducement this passage ought to afford to believers to read and dwell upon this prophecy, and to pray for the Spirit's enlightening grace to understand it! No book in all the Bible is introduced to us as this is, yet none seems so neglected. What can be the reason? Is it not because we are *too much* attracted and engaged by the things of this life? They may be useful in themselves, but have, nevertheless, the tendency to keep eternal realities out of sight. The believer should always remember that he is a pilgrim and a sojourner here below, but no citizen. God's presence and our future inheritance ought to be more abidingly realised. Such a frame of mind would secure to us the constant teaching and guidance of the Holy Spirit, without whose gracious aid we seek in vain to understand this book.

In the first centuries of the Church this prophecy was diligently read and studied, and its truths afforded the greatest comfort to believers, especially under persecution. The coming of the Lord, and the reign with His saints, were subjects constantly present to their minds; and the happy result

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was, that they did regard themselves as mere sojourners here below.

"For the time is at hand." As already noticed, under verse 1, this prophecy *began* to be fulfilled soon after it was given. It proved the greatest encouragement to the primitive martyrs of the Church. They were thereby encouraged to remain faithful even unto death. And this revelation is such a comfort to all believers, because it makes Christ known to us, as no where else, as our Lord and King, and Judge of all mankind.

Ver. 4–8 contain *the direction* of this book.

It was addressed, in the first place, to the seven churches in Asia. These churches, originally planted by St Paul, and afterwards watered by St John, seem to have become, after the destruction of Jerusalem, *the centre* of the apostolic Church. This may account for St John's residence in these parts during the remainder of his latter years. They are, however, a type of *all* the churches of Christ, to the end of this dispensation, who are under the constant direction of His seven spirits, and to whom the words of this prophecy are addressed.

"Grace and peace," &c. We must *have grace before* we can have peace. Peace, without grace, is false, ruinous, and is from the devil. This grace and peace we must obtain from the Triune God, "who," in Christ, "hath loved us" with an everlasting love. The mysterious name, "Jehovah," is here paraphrased. Bengel says, on this passage, "Here we meet with a wonderful expression, describing the Divine name, 'Jehovah,' which is derived from the Hebrew verb, 'Jehi,' He will be; 'Hoveh,' He is; 'Hajah,' He was. He was *before*—He is *now*—He will be, He *will come*." This name of God, throughout the Bible, has always reference to *the great work of redemption*, and to *the development of the kingdom of God*. And it implies that the world exists only because God is in it, (Acts xvii. 28.)

"The seven spirits," &c., *denote the Holy Ghost*. He is often so described, (Isa. i. 2, and Rev. iii. 1, iv. 5, v. 6, &c.) That the third Person in the sacred Trinity is meant is clear; because the apostle wishes "grace and peace" in the name of the seven spirits, as well as from the Father and Christ. His sevenfold perfections seem to be thereby indicated, and His office described.

Ver. 5. Jesus Christ is mentioned last, because an explicit account would be given of Him. St John describes Him according to His three offices—as the "faithful Witness," who declared to us the whole counsel of God for our salvation; as "the First-begotten of the dead," or triumphant Saviour, who,

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as our great High Priest, is exalted to the right hand of God; and as "the Prince of the kings of the earth," or our King and Ruler. We may say that this whole book is a commentary on these titles. In what an exalted character is our blessed Lord introduced to us at the very beginning of this book! "Unto Him that loved us," &c. As the prophets saw often the future as past and done, so St John here sees the work of salvation all accomplished in the whole Church. Christ "loved us," and loves us, and washes us constantly in His blood. The Greek words denote both the past and the future, being participial nouns. His Holy Spirit unceasingly operates on the soul of every believer, and applies the all-atoning and purifying blood of Christ to the heart and conscience.

We may say, that verses 5–8 form the text to this whole prophecy. In the seven epistles, the deep meaning of these titles are manifested.

Ver. 6. Believers are *now* in reality, but not yet in appearance, "a kingdom of priests." (Comp. 1 Pet. ii. 9, and Exod. xix. 6.) This royal people will reign with Christ during the millennium. They will act as kings and priests over the dwellers of the purified earth, and lead others to God. (Comp. Rev. xxi. 24.) As now a satanic influence is exerted upon this earth, (see Eph. ii. 2,) so there will then be established a heavenly one, all-powerful for good. (Comp. Rev. xx. 6.) The ascription of praise which follows is ascribed to our glorified Saviour, through the Church in all ages. *Here* our praise is very feeble and imperfect: *there* it will ascend in lofty strains for ever and ever. God the Father, upon the throne, and the Son, our Saviour, will be the one object of praise and adoration throughout the eternal ages.

Lord, teach us to begin here to sing Thy praises, that we may become meet for that eternal hallelujah!

Ver. 7. This verse contains the substance of this book—*The coming of the Lord.* The prophet represents the future here as if it were present, to denote its certainty. All the circumstances of this coming, those that *impede* and which will *precede* it, and those that will *follow,* with the reasons of them, are given to the believer, in order to strengthen his faith, and enable him to endure unto the end. The advent of our Lord will be visible to all men living. All eyes, especially those of His murderers, who probably will be raised, will see Him. But what a sight it will be to them! They will see Him once more, not in a state of humility and weakness, but in one of glorious majesty, about to execute judgment upon them.

"The kindreds of the earth," denote all those who are not

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in Christ—those that had made, like the rich man in the gospel, earth their portion, and living in forgetfulness of heaven. Alas! all these will have to wail, at Christ's appearing, so rejoicing an event to His own.

What a great and lasting change will then take place in the circumstances of men! The tares will then be bound in bundles for the fire; but the wheat will be gathered for the granary of heaven. (Comp. Matt. xiii. 38–43.) The apostle emphatically adds, "Even so. Amen." By these words he declares that it is right and just, and becoming God's justice and holiness, that it should be so.

Ver. 8. Here we are told what God is. He is the "Alpha and Omega," the names of the first and last letters of the Greek alphabet. "The beginning and the ending," or, "I am the only One, and besides me there is none." Thus, the last book of the Holy Scriptures finishes the doctrine of God.

Christ, to whom these characteristics are here applied, is the *ground, origin, centre,* and *object* of all created existences. (See Rev. iii. 14, xxii. 13; Col. i. 16–20; Heb. i. 3, &c.) He is all in all, always the same eternal God. (Comp. Isa. xli. 4, xliv. 6, xlviii. 12, &c.) He is called God in the passage before us, in the Greek. His eternity is none other than that of the Father. Christ is the Almighty, who is able to do all that He either promises or threatens in this book. As "God was in Christ to reconcile the world unto Himself," so will He come in Christ to judge the world: for, "Christ will come in the glory of His Father." Let us learn, hence, the power, glory, and majesty of our adorable Immanuel. May He become more and more precious to us!

Ver. 9–20. Christ appears to John to prepare him for the reception of the Revelation.

Ver. 9. "I, John, who also am your brother," &c. The Church was then suffering under pagan persecution. John himself was banished to the barren island of Patmos,* by the

* The island of Patmos lies about fifty miles from the coast of Asia Minor. It has a few other entirely barren islands near it, all apparently thrown up by volcanic action, like Patmos itself. To this place, according to a distinct account of Irenæus, as alluded to above, John was banished, by the Emperor Domitian, shortly before his death. It is one of the most destitute spots that can be imagined; and must have been more so in John's time than now. The inhabitants are all Greeks, numbering about four thousand souls. There is a monastery of ancient date, for about a hundred monks. There is likewise a school of some note, erected upon the chapel, formed in part of the cave in which St John is said to have received the revelation. Besides this, there is a nunnery. The people are rather bigoted in their corrupt religion, and not willing even to accept the Scriptures. So much about the place of the modern Patmos.

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cruel emperor, Domitian. This wild and desolate island was suited for the glorious manifestation of our Lord to His servant John. Suffering in body, and being emptied of the world, he was fitted for the reception of this revelation. Tribulation assimilates us to Christ, and fits us for His kingdom. "If we suffer with Him, we shall also reign with Him." Companionship in tribulation, and in the kingdom and patience of Jesus Christ, are privileges which we should covet, did we know their value, when sanctified to us.

Ver. 10. "I was in the Spirit," &c. His soul was elevated into the higher state of *knowing*, *seeing*, and *hearing* supernatural things. (Comp. 2 Cor. xii. 1; Acts x. 10.) "The Lord's day," according to some modern interpreters, denotes, not our "Sunday," but actually the day of the Lord's coming in glory, spoken of in Acts i. 11, and 2 Thess. i. 7, &c. No doubt St John, in his solitude, meditated on the glorious advent of the Lord, and was thereby in a state to receive this revelation. Whether it happened on a Sunday or not, is of little importance. And the fact that the apostle's mind was dwelling on the solemn scene of our Lord's coming in glorious majesty, does not prove anything in favour of *extreme futurism*, according to which *no part* of the revelation is fulfilled. Some things were evidently fulfilled in the lifetime of St John.

According to Irenæus, the Emperor Domitian was murdered September 18, 96; after which the apostle was permitted to return to Ephesus, where, it is said, he closed his earthly life.

The trumpet is always a call to something of great importance. The revelation is a solemn call and sign to the whole Church of Christ. His symbolical appearance has reference to His relation to His Church upon earth. Every particular trait in His symbolical character expresses an important truth. After His exaltation, Christ became the Invisible Head of the Church. He has no earthly substitute, as the Pope vainly pretends to be. He dwells in it, reigns in it, as the soul in the body. (Comp. Col. i. 18; Eph. iv. 4, &c.) Christ exercises both a *moral* and *physical* influence upon His Church. He *perfects*, *protects*, and *enlarges* it. (See John xiv. 18–23; Eph. iv. 16; Matt. xxviii. 20; Acts xi. 19, &c.)

Ver. 11. This passage has reference to the whole book, (see v. 19.) Twelve times the Lord commands the apostle to *write* that which he saw. All Scripture is given by inspiration; but perhaps in none of the other books we meet with such an emphatic command, and so often repeated, to "write" what the seer heard and saw, as in this. The more solemn, then, ought these things to be, and the more carefully ought we to

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employ them. This vision was given in one day, and forms a whole. All the parts into which the book is divided are closely connected, to observe which is of the greatest help in understanding it.

Probably these seven churches, which lie in a semicircular position about Ephesus, were under the care of the apostle John, who survived his fellow-apostles.

Ver. 12. John turned to see whence the voice came, and beheld seven golden candlesticks,—symbols of the seven churches of ver. 11, (see ver. 20.) They symbolise the whole Church. A candlestick, with a bowl of oil, is a proper symbol of a church. The framework, denoting its earthly support, is golden; hence no mere earthly formation. The oil in the lamp is *faith;* the flame, *love;* and the light, *knowledge.* These properties must be in every true church. Without them it resembles Sardis, which "had a name to live, and was dead."

Ver. 13–16. In these verses we have a description of our glorified Saviour. Let us notice here the seven characteristics of Christ, in reference to the seven churches among whom He is present.

The glorified Son of Man can be present wherever He wishes. Since His exaltation, He possesses the power of omnipresence. (See Matt. xxviii. 20.) He is ever ready to arrange and execute in His Church whatever promotes its welfare. He is the Priest-King of His Church, His eyes, as a flame of fire, penetrating every heart. Were His omnipresence more believed and realised, we should not only be preserved from sin, but be more entirely devoted to His service.

The fine brass is an unknown metal, which may denote His unshaken fortitude and flaming steps, treading down and consuming all opposing powers. (See Mal. iv. 3.)

"And he had in his right hand seven stars." These signify the ministers or angels of the seven churches, (ver. 20,) and may be said to symbolise all the ministers of *His* Church throughout the world. He has them under His own special care and influence. They are to reflect *His* light, as the stars in our system reflect the light of the sun. "The sharp, two-edged sword," denotes His all-penetrating word, (chap. xix. 15, 21,) or "the Spirit of His mouth," (2 Thess. ii. 8,) with which He will slay the wicked. His mere speaking will at last lay His enemies prostrate before Him.

"His countenance was as the sun," &c. Our glorified Redeemer is thereby declared as the Sun of the world. He is, by His Word and Spirit, the Light of His Church; and, through it, dispenses His truth to all mankind.

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Ver. 17, 18. Before a great revelation of spiritual and heavenly things, there always precedes a powerful prostration, and death of the animal powers. This may teach us that in our present state we are not able to bear the glory of our exalted Lord. For we must reflect, that though St John was so intimate with Christ while on earth, and fully prepared to enter into His eternal rest, he could not bear the glory and majesty of the Lord. May we not learn, hence, that "without holiness," or conformity to Christ's image, no one will be able to see Him? "Nothing that defileth, neither whatsoever worketh abomination, or maketh a lie, shall ever enter into the heavenly city: but they which are written in the book of life."

"I am the first and the last. I am He that liveth." As Christ is the only way to God, so is He the only Saviour for sinners. He died in order to redeem us; but rose again, and liveth for ever. He cannot die again; and we, through Him, shall be made partakers of the same life. He will carry us through death and hell, or hades, because He has power over both.

Ver. 19. Here we have this whole prophecy divided into three distinct parts. "Write"—

1. "The things *which thou hast seen*," (ver. 11–18;)
2. "The things *which are*," (chap. ii. and iii.;)
3. "The things *which shall be hereafter*," (from chap. iv. to the end of the book.)

Ver. 20. The first part of this vision, chap. i.–iii., has particular reference to the time in which the apostle lived; *yet not exclusively*, else the seven stars and seven candlesticks could not be called a mystery in this verse. "Mystery" implies a thing which has a secret meaning. As we alluded to this subject in the introduction, and adduced reasons why these seven epistles, addressed to these seven once flourishing churches in Asia Minor, have a *typical* or *prophetic* meaning, we need not enlarge here on this point. As additional proofs of this fact, we would refer to the explanation of the *names and conditions* of the seven churches. These will be found rather remarkable, and may furnish a reason why our blessed Lord chose them, and not other more numerous and important churches. These seven Asiatic churches appear to have been in that state which furnished a type of the *varied* character of the whole Church throughout the Gentile dispensation. This will be seen as we proceed in our remarks on each of them. The Lord shews both the good and bad in these seven churches. But let us notice His wisdom and kindness in first saying what is commendable, where there is room for it, before He takes

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notice of that which is to be blamed. Does our loving Saviour not shew us hereby His reluctance to find fault, and His readiness to notice those things which are to the credit of His own?

The titles and characters which He assumes, in addressing each individually, are likewise remarkable. They always agree with the state of each, denoting either *consolation and encouragement*, (as chap. ii. 8, &c.,) or *threatening and admonition*, (as chap. ii. 12, &c.) And these titles are taken from the description we have of Him in chap. i. 13–18.

Note on Scripture.

THE TWO REIGNS OF THE MESSIAH.

FROM LISTER'S PHYSICO-PROPHETICAL ESSAYS.

I.

THE PRESENT REIGN OF CHRIST IN HEAVEN.

The First Kingdom.

1. *This was given to Him by the Father.*

"The LORD said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool," (Ps. cx. 1.)

"For he must reign, till he hath put all enemies under his feet. . . . . For he hath put all things under his feet," (1 Cor. xv. 25–27.)

"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him," (Heb. ii. 8.)

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to him," (1 Pet. iii. 22.)

2. *Was given as the reward of His sufferings and work.*

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name," (Phil. ii. 8, 9.)

II.

THE FUTURE REIGN OF CHRIST ON EARTH.

The Second Kingdom.

1. *This He will enter upon at His Second Advent.*

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," (Dan. vii. 13, 14.)

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began," (Acts iii. 21.)

See the parable of the nobleman receiving a kingdom, given in Luke xix. 11–27, which forms a striking illustration of the subject throughout. This, indeed, must have been its chief design.

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because

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"Which (power) he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church," (Ephes. i. 20–22.)

"Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," (Heb. xii. 2.)

3. *Is properly the Father's, not the Son's.*

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in *his* throne," (Rev. iii. 21.)

"The LORD said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool," (Ps. cx. 1.)

4. *Is to be given up to the Father.*

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power," (1 Cor. xv. 24.)

5. *The Son from this time to be subject to the Father.*

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all," (1 Cor. xv. 28.)

6. *Will terminate at the Second Advent.*

"Whom the heaven must receive UNTIL the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," (Acts iii. 21.)

"The LORD said unto my Lord, Sit thou at my right hand UNTIL I make thine enemies thy footstool," (Ps. cx. 1.)

"For he must reign, UNTIL he hath put all enemies under his feet. The last enemy that shall be destroyed is death," (1 Cor. xv. 25, 26.)

they thought that the kingdom of God should immediately appear. He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return," (ver. 11, 12.) "And it came to pass, that when he was returned, having received the kingdom, then," &c., (ver. 15.)

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom," (2 Tim. iv. 1.)

2. *Is His own proper kingdom.*

"The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne," (Ps. cxxxii. 11.)

"To him that overcometh will I grant to sit with me in *my* throne, even as I overcame, and am set down with my Father in his throne," (Rev. iii. 21.)

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory," (Matt. xxv. 31.)

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," (Luke i. 32, 33.)

See further, Jer. xxiii. 5; Isa. xi. *passim;* Isa. ix. 7.

3. *Is to continue for ever.*

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," (Dan. ii. 44.)

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," (Dan. vii. 14.)

"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre," (Ps. xlv. 6. Comp. Heb. i. 8.)

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N.B. When, therefore, this last enemy is destroyed, His present reign will terminate. But the dead will be raised *at His second coming,* (1 Thess. iv. 13–18,) therefore His present reign will then terminate. And it is most important to observe that throughout this chapter (1 Cor. xv.) *it is the resurrection of the believing dead alone that is spoken of.* The death, therefore, that is to be destroyed is *death in relation* TO THEM, not death generally or universally, for this will not take place until the close of the millennium, (Rev. xx. 5.) It is the *"last enemy" of His people* that is referred to, and this will be destroyed the moment He leaves "the right hand" of the Father. He will therefore "sit" there *"until"* this enemy be made His footstool.

I may add, that all our writers regard 1 Cor. xv. as referring only to the resurrection of "them that sleep in Jesus," and unless this be distinctly borne in mind, great confusion must ensue.

N.B. We see, therefore, from the above passages:—

1. *That this kingdom is properly the* FATHER'S, *not Christ's, who is only appointed to it as Regent for a time,* (Rev. iii. 21.)

2. *That His reign over it is to come to an end,"* (1 Cor. xv. 24.)

2. *That its termination will synchronise with His Second Advent,* (Acts iii. 21; Ps. cx. 11; Cor. xv. 25, 26.)

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne unto all generations," (Ps. lxxxix. 3, 4.)

"Of the increase of his government and peace there shall be no end, upon the *throne* of David, and upon his *kingdom,* to order it, and to establish it with judgment and justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this," (Isa. ix. 7.)

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," (Luke i. 32, 33.)

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," (Rev. xi. 15.)

N.B. We see, therefore, from the above passages:—

1. *That this is the Messiah's own proper kingdom,"* (Isa. ix. 7; Matt. xxv. 31; Rev. iii. 21.)

2. *That it will endure for ever,* (Dan. vii. 27; Isa. ix. 7; Rev. xi. 15.)

3. *That it will commence at His Second Advent,"* (2 Tim. iv. 1.)

Reviews.

The Opening of the Sealed Book in the Apocalypse shewn to be a Symbol of a Future Republication of the Old Testament. By RICHARD NEWTON ADAMS, D.D., Fellow of Sidney Sussex College, and Lady Margaret's Preacher in the University of Cambridge. 1837.

DR ADAMS writes in page ix. of his Introduction:—

"It is assumed in the ensuing work, that the general opinion is correct, which assigns the banishment of St John to the close of the reign of the emperor Domitian, and considers the year A.D. 96 as the most probable period when this revelation was made. So carefully also has this question

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been investigated by the learned Lardner and Woodhouse, that the author would not have thought it necessary to add anything further on this subject, had he not discovered a passage in the commentary of one of the fathers, which has escaped the researches of these indefatigable scholars, and which tends to neutralise the principal testimony adduced in favour of an earlier date. The commentator here alluded to is Arethas."

Again, the author says in page x. :—

"Arethas explains all the events which follow the opening of the sixth seal, as having taken place at the destruction of Jerusalem; and he asserts that the visions of the Apocalypse were given previous to that event. The following are his words, occurring in the exposition of chap. vii. 4–8: 'And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel," &c.

ARETHAS.

Πολλοὶ γὰρ ἦσαν καὶ αριθμὸν ὑπερβάλλοντες οἱ Χριστῷ πιστεύσαντες εκ τῶν Ιουδαιων· Καὶ μαρτυρες οἱ Παυλῳ τῷ θείω εν Ἱερουσαλὴμ γενομενῳ λέγοντες, θεωρεῖς, αδελφὲ, πόσαι μυριάδες εισὶ τῶν πεπιστευκότων Ιουδαιων· τουτους δὲ μὴ μετασχειν τῆς ὑπὸ Ρωμαίων πανωλεθρίας ὁ χρηματίζων τῷ εὐαγγελιστῇ φησιν· ουπω γὰρ ἡ ὑπὸ Ρωμαιων απώλεια Ιουδαίους κατειληφει, ὅτε καὶ οὗτος ὁ ευαγγελιστὴς εχρησμωδεῖτο τουτο· και ουκ εν Ιερουσαλὴμ, αλλ' εν Ιωνια τῇ κατ' Ἔφεσον μετὰ γὰρ τὸ πάθος τοῦ Κυρίου δέκα καὶ τεσσαρα μόνα ἔτη προσήδρευσεν ἐν Ιερουσαλὴμ, ὅσα καὶ το Θεοδόχον τῆς τοῦ Κυρίου μητρὸς σκῆνος τῇ εγκαίρῳ ταύτῃ ζωῃ, μετὰ τὸ πάθος καὶ τὴν αναστασιν τον αφθόρου τόκου αυτῆς διετηρήθη· ἧ καὶ συμπαρῆν ἅτε μετρὶ ὑπὸ του Κυρίου αυτῷ παραδεδομενῃ· μετὰ γὰρ τὴν αποβιωσιν ταύτής ουκ ἔτι τῇ Ιουδαίᾳ εμφιλοχωρῆσαι, αλλὰ πρὸς Ἔφεσον μεταστῆναι αυτὸν λόγος· καθ' ἣν, ὡς εἴρηται, καὶ τὰ τῆς προκειμένης Αποκαλύψεως ενεργεθῆναι, τῶν μελλόντων οὖσαν δήλωσιν, καθ' ὅτι μετὰ τὸ τεσσαρακοστὸν ἔτος τῆς αναλήψεως τοῦ Κυρίου κατὰ τῶν Ἑβραίων ἡ θλιψις συνηνέχθη.

DR ADAMS'S VERSION.

"For there were many, yea, a countless multitude from among the Jews, who believed in Christ; as even they testify, who said to St Paul on his arrival at Jerusalem, 'Thou seest, brother, how many thousands of Jews there are which believe,' (Acts xxi. 20.) And He who gave this revelation to the evangelist declares that these men shall not share the destruction inflicted by the Romans. For the ruin brought by the Romans had not yet fallen upon the Jews, when this evangelist received these prophecies; and he did not receive them at Jerusalem, but in Ionia, near Ephesus. For after the sufferings of the Lord he remained only fourteen years at Jerusalem, during which time the tabernacle of the Lord, which had conceived His Divine offspring, was preserved in this temporal life after the suffering and resurrection of her incorruptible Son. For he continued with her as with a mother, committed to him by the Lord. For after her death, it is reported, that he no longer chose to remain in Judea, but passed over to Ephesus, where, as we have said, this present Apocalypse also was composed; which is a revelation of future things, inasmuch as forty years after the ascension of the Lord this tribulation came upon the Jews."

Dr Adams proceeds to remark :—

"Great importance has been attached to this passage—much greater indeed, as Lardner and Woodhouse have clearly shewn, than the unsupported

conjectures of a single commentator who lived in the sixth or seventh century deserve, when weighed against the express testimony of Irenæus and Eusebius, and the almost unanimous decision of the early Church. 'How can we rely,' says Lardner, 'upon a writer of the sixth century for these particulars—that John did not stay at Rome more than fourteen years; that he left Judea upon the death of our Lord's mother, and then went to Ephesus—when we can evidently perceive from the history in the Acts, that in the fourteenth year after our Lord's ascension there were no Christian converts at Ephesus? and that the Church at Ephesus was not founded by St Paul till several years afterwards? What avails it to refer to such passages as these? which, when looked into and examined, contain no certain assurance of anything.'"

Dr Adams goes on to write, in reference to the passage mentioned above, which he had himself discovered in Arethas, and which had been overlooked by Lardner and Woodhouse:—

"In addition to this refutation by Lardner of the unfounded assertions of this commentator Arethas, the present writer has to invite attention to the following circumstance, that Arethas himself, in another part of his work, has distinctly asserted—what, indeed, with the exception of Epiphanius, is the unanimous declaration of all antiquity—that St John was banished to the isle of Patmos by command of the Emperor Domitian. Now, since the author of the Apocalypse himself informs us that it was during his banishment to Patmos that these revelations were made to him, (i. 9,) the two assertions of Arethas"—(viz., that John received the vision of the Apocalypse at Ephesus, before the destruction of Jerusalem, and that this evangelist was banished to the isle of Patmos by Domitian)—"are directly contrary to each other. They prove, therefore, that their author was incompetent to decide upon the question, and that his testimony to the early composition of the prophecy is altogether worthless."—(Page xii.)

In page 20, Dr Adams gives what may be called the Domitianic testimony of Arethas, with his own English version. The Greek writer is commenting upon "the hour of temptation," (Rev. iii. 10.)

Arethas.	Dr Adams's version.
Ὥραν πειρασμοῦ, ἢ τὸν επι Δομετιανοῦ διωγμὸν λέγει, δευτερον ὄντα μετὰ Νέρωνα, ὡς Ευσεβιος ἱστορεῖ ὁ Παμφιλου· ὅτε καὶ αυτὸς ὁ ευαγγελιστὴς εἰς την Πατμου υπ' αυτου Δομετιανοῦ κατεκρίθη· ἢ τὴν επὶ συντελεια του αιῶνος ὑπὸ τοῦ Αντιχριστοῦ κατὰ Χριστιανῶν εσομένην παγκόσμιον, αναιροῦντος τοὺς Χριστιανούς.	"By this hour of temptation he means, either the persecution under *Domitian*, which was the next after that of Nero, as Eusebius Pamphilus has recorded, *when the evangelist himself was condemned to the isle of Patmos by this very Domitian;* or that universal outrage against the Christians which will be made at the end of the world by Antichrist, who will put the Christians to death."

Physico-Prophetical Essays on the Locality of the Eternal Inheritance; its Nature and Character; the Resurrection Body; the Mutual Recognition of Glorified Saints. By the Rev. W. Lister, F.G.S. London: Longman, Green, Longman, & Roberts. 1861.

These essays are a most valuable contribution to prophetical study, and to the study of the Sacred Word. There is a great deal of what

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is fresh, and vigorous, and true about these expositions. The book is the work of a scholar, a Christian, and a reverential student of the Bible. It will abundantly repay a perusal. We should like to give many extracts, but must confine ourselves to one, recommending our readers to get it for themselves. We may question one or two of his expositions; but the book as a whole is excellent. The specimen we give pertains to the "Inheritance."

"Much has been said throughout these Essays about the future INHERITANCE of God's people,—the following expression used in reference to it is of the greatest significancy and importance: '*The inheritance of the saints in light.*' *What* 'light' are we to understand—*spiritual*, or *physical* light? That the 'saints' will enjoy a great amount of spiritual light or knowledge hereafter, is certain; but that surely is not the only thing referred to here, though it may be, and doubtless is, included. But if it were the only thing referred to, the phrase would not be what it is. The expression is evidently used in reference to *the condition of the inheritance in which the saints will be found*, not in reference to the amount of knowledge which they will possess. It has regard to the glorious and transcendent character of that inheritance, and is intended to point out the privilege which they will enjoy in being made partakers in it. It shews what will be its great distinguishing feature, namely, that it will, like their own persons, be marked by abounding light. If the phrase stood alone, we might hesitate in attributing such a meaning as this to it; but such is not the case; there are others which convey, or involve, the same truth, and, when taken together, they compel us, I conceive, to admit that the future inheritance will certainly enjoy an amount of actual light which will vastly exceed that which prevails at present.

"The following is one such passage:—'*Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound,*' (Isa. xxx. 26.) Again the question recurs, On what principle are these words to be interpreted? I confess, I see no other alternative than to take them literally. It is customary, we know, to regard the whole as 'an emblematical prediction of spiritual blessings;' and numbers are satisfied with the use of such an expression, without considering how far it really meets the case, and without attending to the grave and formidable objections which are ready to present themselves against such a mode of treating the passage. What, for instance, are we to understand by the 'moon,' and what by the 'sun?' Of what are they symbols? It is absolutely necessary, if they be regarded as symbols, to give a distinct and separate meaning to each, or the passage is made ridiculous; yet none of our figurative interpreters, that I am acquainted with, attempt this, but content themselves in this, as in other similar cases, with culling one general idea from the verse, leaving its particular expressions unattended to, as if it were quite unnecessary to suppose that they were designed to have any specific meaning. But anything more derogatory to the Word of God cannot be conceived than such a course. No more fatal blow could be directed against its Divine authority and plenary inspiration. It is, indeed, customary among those who favour the figurative principle of prophetic interpretation to regard the *Sun* as an emblem of the Church, or the ecclesiastical power in a State, and the *Moon* of the Civil power; but even supposing this to be correct as a rule, (which I altogether doubt,) or to hold true in some cases, (which I also question;) yet it can scarcely be made to apply here, for on this supposition, or theory, what is that 'light,' enjoyed at present by the civil power, symbolised by the Moon, which is hereafter to be increased until it reaches the amount at present enjoyed by the Church? I feel that nothing approach-

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ing to a satisfactory answer can be given to this question; and I confess, I cannot but regard such a mode of treating the subject as highly objectionable. I hold, therefore, that we are compelled to take this passage literally. *And why should we not do so?* What is there involved in such a conclusion that should make us hesitate in adopting it? It is clear that, as in a multitude of other cases, so in this, we are deterred from taking the obviously right course through imaginary difficulties, conjured up by our present limited experience, and consequently contracted views. I confess, that it seems to me to be our obvious duty in the present case to take the prediction in a literal sense. Let this be done, and there is no difficulty in understanding it. It plainly declares that the amount of physical light hereafter will be vastly increased beyond what prevails at present. And this, it will be seen, is in perfect harmony with that expression of St Paul, before noticed, '*the inheritance of the saints* IN LIGHT.' The two passages, when thus viewed, alike point to one and the same thing,—to one and the same physical condition of the world, in reference to the element of Light.

"A FRESH SOURCE OF LIGHT. We now approach a subject which, to my own mind at least, is one of the most wonderful and extraordinary of any that form the subject of prophecy in the Word of God. It is therefore all the more necessary to approach it with care and caution, and to see that we do not allow our preconceived views to disturb our judgments, or deter us from embracing a truth which would seem to be clearly taught us in the Word of God. It is when dealing with such subjects as are either new to us, or which exceed our present conception, that we need more particularly to keep rigidly to the evidence that should guide us, and be prepared to follow it wherever it would seem to lead us. What at first may seem so extraordinary as to appear incredible, may soon lose that character, or completely change its aspect. It would be folly in us to ask, with Nicodemus, 'How can these things be?' it is sufficient for us that God has revealed them, and He will in His own time and way accomplish His word. It is not my intention, however, to enter at any great length into the discussion of the subject before us, but rather to content myself with briefly introducing it, and arranging, to some slight extent, the scriptural proofs which bear upon it.

"We have seen that there is reason to believe that the light emitted by the sun and moon will hereafter be greatly increased; there is, I conceive, also reason to believe, that there will be *a fresh source of light, and that it will far exceed in power that of the sun and moon, even in their altered condition.*

"This is intimated, though only indirectly, in the following words:—'*Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously,*' (Isa. xxiv. 23.) Now, we learn from other parts of Scripture, how and why it is that this will be the case; but here, it will be observed, the reason is not assigned, and the very fact that it should not be so is a circumstance to be carefully noticed. A great result is obscurely or indirectly alluded to, but its exact nature is not disclosed; and had we nothing more than this upon the subject, there would be great room to doubt as to what was precisely meant. But we turn to other passages, which yet would seem to have no direct connexion with this, and, as will be immediately seen, we there find the key to the difficulty, the *veram causam* of the predicted result. All this is calculated, I conceive, to shew us the importance and magnitude of the subject which is thus slowly and gradually revealed, but which may be seen, from the glimpses afforded us, to be occupying the entire space behind the veil which now conceals its glory.

"The reason why the 'moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion' is plainly and directly given in the following words by the same prophet:—'*The sun shall be no*

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more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended,' (Isa. lx. 19, 20.) From this, therefore, we see that so transcendent will be the visible glory that will surround the person and throne of Emmanuel, that the brightness of both the sun and moon, though greatly increased from what they are at present, shall yet be eclipsed by it. Centuries elapsed from the days of Isaiah before the book of Revelation was produced, but we turn to it and to its closing pages, which are occupied in bringing the glories of the new Jerusalem before us, and we find the same great fact revealed to us there also, though with that variety which marks all the disclosures of prophecy, what is now said being simply that the sun and the moon are *'not needed:' 'And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof,'* (Rev. xxi. 23.) So again, (ch. xxii. 5,) *'And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.'*

"Now there are two observations that I would make on this subject before leaving it.

"1. In the first place it must be remarked, that *a light, exceeding that of the present sun* (or of the sun in its present state) *has been already witnessed;* and further, that *it was caused by that very Presence,* that, namely, of the Son of God, *the glory of which will, we are told, hereafter obscure by comparison, even the brightness of the future sun.* In St Paul's account of his conversion before Agrippa we find him saying, 'At MID-DAY, O king, I saw in the way *a light from heaven,* ABOVE *the brightness of the sun,* shining round about me and them that journeyed with me,' (Acts xxvi. 13.) The slightest word of Scripture is important, and is designed by the Holy Spirit to be so. A single word in the present instance gives us all we need. It supplies us with a fact that bears upon the entire subject which has been occupying our attention, and the passage in which it occurs decides the question for us. We learn from it, that the presence of the Saviour is even now accompanied by a visible glory that transcends in splendour the greatest degree of brightness with which we are acquainted; and we can therefore readily conceive how, when He comes again in the full blaze and power of His glory, and sits in majesty on 'the throne of His glory,' how then, even the sevenfold light of the renewed sun shall be 'confounded and ashamed.'

"2. In the next place, it must be remarked, that, wonderful as this may now appear to us, it is yet not more than may well be expected. For let us remember *whose glory it is that will be so transcendent.* It will be that of Him who, as a reward for His humiliation and sufferings while upon earth, is now placed at the right hand of glory in heaven! Can any honour which will be bestowed on Him hereafter exceed that which He now enjoys, seated as He is on 'the Father's throne,' the throne of the universe, 'far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come,' (Ephes. i. 21.) On the contrary, we ought assuredly to expect that, when He leaves His present exalted state, He will take to one that will in some way correspond to it in honour and glory. For this purpose we can understand why, with regard to this earth and all associated with it, it should be said by 'Him who sitteth upon the throne, *Behold I make all things new!*' We should not marvel, if not only this earth, but the system of which it forms a part, should be greatly raised, or advanced in their condition, relatively to the other orbs of heaven; if, *e.g.*, the sun, the great centre of the system, should be made to shine far brighter than before, in order to distinguish it

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among the myriads of its kind; nor if even the brightness of the great centre of the system should be eclipsed by that globe on which the Son of God will have accomplished the mission on which He was sent forth of His Father. When we remember what will have taken place on, and in connexion with this earth; when it is borne in mind that here the everlasting Son of God wrought out by His expiatory sufferings and active obedience the great work of man's redemption; that here, consequently, will be the locality of His throne for ever, that He may reign where before He was rejected and despised; should we wonder if, among the orbs of heaven, this one, in reference to which all this will be true, should shine transcendent far above all? 'He shall see of the travail of His soul and shall be satisfied!'"

The Apocalypse Expounded by Scripture. By MATHEETEES. London: James Nisbet & Co. 1861.

THIS work has as yet reached only to the end of the third chapter of the Apocalypse; and while it contains some good illustrations of particular passages, contains also a good many things with which we do not accord. We give an extract—the exposition of chap. iii. 19:—

"He knocks. He will not force an entrance. He appeals to the heart of the owner. This resembles greatly two passages. One from the Song of Solomon v. 1, 2: 'I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved. I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.' Also Luke xii. 35-38: 'Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.' It is observable, that reference has more than once been made to that chapter of Luke.

"Jesus now represents Himself as nearer than in any previous epistle. He is not 'coming quickly;' He is already 'at the door.'

"He appeals to the inhabitant not only with the knocker, but by His voice. This Jesus supposes that the midnight petitioner would do. 'Friend, lend me three loaves!' Would the master admit Him? If they would, they should experience His grace. He, the Lord of Creation, would sup with them. Not that He needed their hospitality: for He would magnificently requite it.

"Have we not here a hint of one of the forms of temptation, to which this wealthy angel and church were captives? Were they not given to worldly feasting? Were they not probably givers of expensive suppers? Were they not faring sumptuously, and collecting at entertainments the great and the rich? If they would admit Christ to their tables, He would dictate to them a better hospitality. Their own entertainments would receive their return and requital in this life. Jesus would teach them to invite the poor and the outcast, who could not recompense them: that they might be recompensed at the resurrection of the just, (Luke xiv. 12-14.)

"If they obeyed, He would one day be the host, and they the guests. 'And

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he said unto me, Write, Blessed are *they which are called unto the marriage supper of the Lamb.* And He saith unto me, These are the true sayings of God,' (xix. 9.) Thus Christ seeks, by heavenly promises, to overpower the glitter and seduction of things present and earthly.

"Let us now take a glance at the DEVELOPMENT, which the evil found in this church receives, in the prophetic portion of the book.

"We are introduced to the Great Harlot, who is wholly worldly. Laodicea is to be rejected from the post of witness, with loathing. But Babylon is to be trodden down as the enemy. We are introduced to her only to see the execution of judgment upon her. Does Laodicea boast of wealth? She is 'gilded with gold and precious stones and pearls,' (*Greek*) (xvii. 4). She is not only herself rich, but makes all who supply her luxury, rich also, (xviii. 3, 15–19.) Does Laodicea say, 'I am rich, and have grown rich, and have need of nought?' She is more bold—'I sit a queen, and am no widow, and shall never see sorrow,' (xviii. 7.) Did we gather, that the Laodicean believers were wearers of costly apparel? 'The woman was arrayed in purple and scarlet colour.' Was Laodicea blind? She is intoxicated, and resting upon the Wild Beast that destroys her. '*I* chasten whom I love,' says the Redeemer, with marked emphasis. The Wild Beast rends her whom he at one time supports. To Laodicea a word of exhortation is addressed. Babylon's case is hopeless. Her doom is certainly foretold: she will never repent. She is cut off suddenly. In a single hour she is shaken into the abyss. As a mill-stone cast into the sea, she in a moment sinks into the deeps of earth. Laodicea is warned to provide raiment, lest nakedness should appear. But of Babylon it is written, that the False Christ and his ten kings shall 'make her desolate and *naked*,' (xviii. 6.) After judgment executed on her, the great marriage supper is celebrated, and the kingdom comes.

"21. 'To him that overcometh will I grant to sit with me on my throne, even as *I* also overcame, and sat down with my Father on His Throne.' 22. 'He that hath an ear, let him hear what the Spirit saith unto the churches.'

"From the promise given, we may probably collect another of the temptations to which they had surrendered. To the wealthy, the path to office and rule is generally open. But rule now is self-exaltation, and glory before the time. Paul warns the Lord's people against it, (1 Cor. iv. 8.) A view of the Saviour's future kingdom, and desire of *that*, is designed to keep us patiently waiting for future glory and rule. Hence we conclude, that the doctrine of the Saviour's millennial reign had dropped out of their hearts and their faith.

"Every church is called to wrestle with some form of evil. This church Satan seems content to leave to itself. There was no persecution—no rampant outbreak of false doctrine; it was already in the net of Mammon and worldliness. It was against this that they were called to do battle. Some of this fallen church might still be roused, and overcome.

"The question of victory or defeat, all through these epistles, relates not to eternal life or eternal death. *That*, in the case of the believer, is already decided in his favour, by God's electing grace. But the victory refers to his keeping his dispensational standing or not. Has he maintained, by word and deed, the special testimonies given by Christ? Is he to receive reward or not?"

The Bible Student's Manual. London: Seeley & Griffiths. 1861.

A USEFUL arrangement of Scripture doctrines under their respective heads, with an index of names and events.

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Prophecy Unfolded; or, Eternal Redemption: with Providential Agencies, the Second Advent of the Lord Jesus Christ, the Restoration of Israel, &c. By JOHN COLEMAN. London: J. B. Bateman. 1861.

THIS work is good, and the following extract will furnish a specimen of it:—

"Third, notice the LOCALITY or seat of this Divine Government. In our article on 'Jerusalem—the Metropolis of the world,' &c., we have shewn at large that the Holy City will be the *earthly* seat of all knowledge and glory to the world, while both its laws and its King will then be heavenly and holy. Christ, our Lord, is not only 'the King of Israel;' the crown of all the earth belongs to Him; for 'in that day the Lord shall be King over all the earth.' Israel, and all the saved nations, shall then worship Him, and receive the law at His mouth, (Zech. xiv. 9, 16; Isa. lxvi. 23, 24, iv. 3.) But all power to govern and to bless will proceed from Christ and His Church in the heavenly glory. They will reign over the earth in peace, and judge the world in righteousness, (1 Cor. vi. 2; Ps. lxxii. 7; Isa. xxxii. 1.) The Theocratic rule, under which Israel of old was placed, will then be revived and exercised in perfection through all the earth. The token of this Divine government to the Chosen nation, was the appearance of a pillar of a cloud by day and of fire by night; affording a grateful shade during the day and a cheering light during the night. It was a *miraculous* token or visible symbol of the Divine presence and protection. It attended them and guided them in all their journeyings through the wilderness, filled the tabernacle with glory, and afterwards rested in the temple of Solomon. See Ex. xiii. 21, 22, xl. 34–38; Num. ix. 15–17; 1 Kings viii. 10, 11. This will be *restored*, we repeat, when Jerusalem and her people shall have been purged by judgments and sanctified unto the Lord, (Isa. iv. 2, 4.) A friend of ours gives the following translation of verse 5 of Isa. iv: "And the Lord will create *over* every dwelling-place of Mount Zion, and *over* her assemblies, a cloud of smoke by day, and the shining of a flaming fire by night; for *over* all the glory shall be a covering.' This passage distinctly points to the *local seat* of the Divine government, and shews that it will be *fixed in the air* at some distance above the city of Jerusalem.

"We now turn to the other passages of Scripture to prove that this cloud and glory, when placed in the first heaven, or our atmosphere, will be the abode of the glorified saints with Christ during the millennium. At the 'First Resurrection,' and the change of the living saints, they will 'be caught up together in the clouds, to meet the Lord in the air,'—rather, to *the meeting* of the Lord in the air;—just as the ten virgins are represented as going forth 'to meet the bridegroom,'—rather, to *the meeting* of the bridegroom, (1 Cor. xv. 51–53; 1 Thess. iv. 16, 17; Matt. xxv. 1, 6.) The more literal rendering of the two last passages serves to shew that a *fixed locality* is intended, and that in the air, in which Christ and His glorified saints will *abide* for that age. And to this agree the passages concerning 'the heavenly Jerusalem.' In Gal. iv. 25, 26, the apostle contrasts the state of the two cities, in his day,—'the Jerusalem *on earth*, in bondage with her children,' with 'Jerusalem *above*, which is free,' and the mother of all 'the children of promise.' At Rev. iii. 12, Jesus promises to 'him that overcometh,—to write upon him the name of God, and the name of the city of God, the new Jerusalem, which *cometh down out of heaven from God*.' And at Rev. xxi. 9–11, the angel says to John, 'Come hither, I will shew thee *the Bride, the Lamb's wife*. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.' Then follows a most

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magnificent description of the city, such as the human mind could not of itself possibly conceive. It is 'the city which hath the foundations, whose builder and maker is God,' for which Abraham 'looked,' (Heb. xi. 10.)

"But it may be said that this was a vision presented to the mind of John, and that the new Jerusalem was emblematic of the saints in glory. All this we freely admit. Nevertheless, it represents a glorious *reality*, and gives to the exalted saints a *local standing* before God, both in heaven and in the air.

"Jerusalem above is the seat of 'the heavenly calling,' just as the literal Jerusalem on earth is the seat of the earthly calling; while 'the heavenly Jerusalem' is emphatically, '*the abode of peace*.' The position of the new Jerusalem in the air, above Mount Zion, in the millennial kingdom, forms a part of those *eternal realities*, referred to at 2 Cor. iv. 18, and beautifully particularised at Heb. xii. 22–24, which were the glorious *objects of faith* to the first Christians. Yea, to Abraham himself, also, the spiritual father of all true believers.

"The glorious state of things, of which we have been treating, was *prefigured* in the Transfiguration on the Mount. See Matt. xvii; Mark ix; Luke ix, as Peter tells us in his second epistle, chapter i. 16–18. 'We made known unto you the power and coming of our Lord Jesus Christ,' having been 'eye-witnesses of his majesty, when we were with him in the holy mount.' On the mount of Transfiguration there was Jesus in His glory,—assumed for the occasion,—and Moses and Elias with Him, the representatives of the exalted saints; and Peter, James, and John, unchanged in body, the representatives of men in the flesh during the millennium.

"When the heavenly Jerusalem shall be located in the air, our Lord's declaration to Nathanael (John i. 51) will have its literal accomplishment; heaven will be open, and the angels of God will be seen 'ascending and descending upon the Son of man;' as was shadowed forth in Jacob's vision of the ladder reaching from earth to heaven, and on which 'the angels of God were ascending and descending,' (Gen. xxviii. 12.)

"How truly blessed and glorious will it be when the glory of God and the Lamb, which is the light of the heavenly city, shall shine upon Jerusalem on earth, and when the nations of them that are saved,—periodically assembling at Jerusalem to worship,—shall walk in the light of it, and when the kings of the earth and the nations shall bring their glory and honour unto it! (Rev. xxi. 23–26.) Thus will 'the knowledge of the glory of the Lord,' when reigning with His saints, be carried to the utmost bounds of the earth, and the way of His salvation be known among all nations, (Ps. lxvii.)"

The Land of Canaan and the Restoration of Israel. London: Morgan & Chase. 1860.

The following passage from this little work contains an excellent sketch of the latter chapters of Ezekiel:—

"Chap. xxxviii. Gog and Magog invade Israel when settled peaceably in the land; Gog is the prince, Magog, the people. Gog is stated to be 'the chief prince of Meshech and Tubal,' or rather, 'prince of Rosh, Meshech, and Tubal.' The prince will conduct an immense army into the land of Israel, and five nations are mentioned beside Magog—Persia, Ethiopia, Libya, Gomer with his bands, and the house of Togarmah with all his bands from the north quarters. Gog is stated (in ver. 15) to come 'out of the north parts,' and that 'it shall be in the latter days.' 18—That the fury of the Lord shall be aroused against him. 21, 22—That every man's sword shall be against his brother. That the Lord will plead against him with pestilence and blood, and will rain upon him and the people with him an

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overflowing rain, great hailstones, fire, and brimstone. 22—That thus the Lord would be known among many nations, and they shall know that He who did this is Jehovah the living God.

"Chap. xxxix. 1-7—The destruction of this great multitude will be so great that only a sixth part are left. Perhaps this refers to a sixth part left of Magog, who did not join the army, and that not only those are slain by the immediate hand of God, but He will send a fire among those who were not among the multitude that invaded the land of Israel. The margin reads, 'or strike thee with six plagues, or draw thee back with an hook of six teeth.' 8-10—The weapons of war of those slain shall be gathered by those who go forth from the cities of Israel, and the wood used in their construction shall furnish them with fuel for seven years. 11-16—The house of Israel will sever out men of continual employment to bury the slain, and seven months will they be burying them to cleanse the land. The name of the valley where they are buried shall be called 'The Valley of Hamon-Gog,' that is, '*The multitude of Gog.*' The name of the city shall be called 'Hamonah,' '*The multitude.*' 1720—Beasts and birds of prey are summoned to this great sacrifice and slaughter of the enemies of God and of Israel. 21-29—The heathen shall know that it was for the sins of Israel that they went into captivity, but after they have borne their shame and their trespasses, that He will 'have mercy upon the whole house of Israel,' that He hath gathered them unto *their own land,* and will not hide His face from them any more.

"Chap. xl.-xliii. Description of the sanctuary or temple.

"Chap. xliv. Directions to the priests and Levites.

"Chap. xlv. 1-8—The holy oblation of twenty-five thousand reeds, and the portion on each side of it for the prince. 9-25—Sacrifices to be offered.

"Chap. xlvi. Instructions for sacrifices, continued.

"Chap. xlvii. 1-12—Waters shall issue from under the sanctuary. 13-23—The boundaries of the land, and instructions for giving inheritance to strangers that sojourn among them.

"Chap. xlviii. 1-7—Directions for placing seven tribes northward. 8-22—The portion of the holy oblation, and the manner in which it was to be divided. 23-28—Directions for placing the remaining five tribes southward. 29-35—The city and its gates, and the name of the city from that day shall be, 'Jehovah Shammah,' or, Jehovah is there.

"The *Land* here described will be from about 31° to 35° north latitude, and from 34° to 37° east longitude. Its length from north to south, about 280 miles; breadth, 150 miles. Formerly its extreme length was about 170 miles; width, 80 miles. In this division of the land, a portion is laid out for each of the twelve tribes directly across the country, from east to west; and deducting the square of 25,000 reeds, or nearly fifty miles, on each side, between Judah and Benjamin, for the priests, Levites, city, and temple, with the inheritance of the prince to the east and west, from 280 miles, the length of the country from north to south, there will remain for each tribe a portion of less than 20 miles in width, and 150 miles in length, (chap. xlviii. 1-7, 23-35.) The holy oblation, described from ver. 8, and in chap. xlv. 1-8, was to be divided into three parts from north to south, (chap. xlv. 1;) a portion on the north, of 25,000 reeds in length, and 10,000 in width, for the priests, in the midst of which was to be the sanctuary or temple. Next to this, another portion, of the same dimensions, for the Levites, (xlviii. 13, 14;) and on the south, another portion of the same length, but only 5000 reeds in breadth, for the city, (ver. 15.) The city was situated in the midst of this portion, being 4500 reeds, or about nine miles square, (ver. 30,) having a suburb of 250 reeds, or about half a mile, leaving 10,000 reeds, or nearly ten miles, on the east side, and the same on the west side, for the profit of those who serve the city out of all the tribes, (ver. 18, 19.)

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On the east and west sides of this square of 25,000 reeds, is the portion for the prince, each of which, estimating the breadth of the land at 150 miles, would form a square of 50 miles.

"The *sanctuary or temple* was 500 reeds square, or about one mile square, surrounded by a wall, and with suburbs of fifty cubits. 'Now, when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. He measured the east side with the measuring-reed, five hundred reeds, with the measuring-reed, round about. He measured the north side five hundred reeds, with the measuring-reed, round about. He measured the south side, five hundred reeds, with the measuring-reed. He turned about to the west side, and measured five hundred reeds with the measuring-reed. He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place,' (xlii. 15-20, xlv. 1-3.)

"It was to be on the top of a mountain, 'In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south,' (xl. 2, and the remainder of the chapter.) 'This is the law of the house; Upon the top of the mountain, the whole limit thereof round about shall be most holy,' (xliii. 12.) 'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it,' (Isa. ii. 2.)

"The reason for so large a building being required is given in Zechariah, that all nations must go thither, year by year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

"'And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up, from year to year, to worship *the King*, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles,' (xiv. 16-19.) There is not the least mention of gold or silver in this temple, though there was an abundance of both in that built by Solomon. There are to be eight tables of stone, on which to slay the sacrifices, (xl. 41;) an altar of wood, (probably for incense,) (xli. 22;) and the altar of burnt-offering, (xliii. 13.) The ark, candlestick, and laver are omitted. Waters shall issue from under the sanctuary, and flowing into the Dead Sea, the waters thereof shall be healed.

"This sea, formed upon the destruction of Sodom and Gomorrah, marks the scene of the awful judgment of God upon the cities of the plain. It is generally described in Scripture as 'the Salt Sea,' but it is also called 'the Sea of the Plain,' (Josh. xii. 3;) and 'the East Sea,' (Joel ii. 20.) Its waters are intensely salt, bitter, and acrid; thick and heavy. There is no evidence of there being any fish in it, nor do plants grow on its margin, but all around is cheerless and inanimate, whence it is supposed to have derived the name of 'the Dead Sea,' by which name it is now generally known. It lies deeply imbedded between lofty cliffs of naked limestone, and its shores present a scene of indescribable desolation and solitude. Thus it appears to have remained from the time of Abraham—above three thousand years; but when the seed of Abraham are restored to their land, even this desolate spot will again be fruitful, fulfilling the prediction in Isa. xxxv. that 'the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.' The whole scene will then be changed; the

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waters will abound with fish, 'according to their kinds, as the fish of the Great Sea, exceeding many;' and where plants now are not seen trees will grow as described in the following verses."

Voyage en Terre-Sainte. Par Felix Bovet. Deuxième Edition. Neufchâtel. 1861.

This is a pleasant record of a pleasant journey over hallowed ground —a journey never to be forgotten by those who have once made it. There is nothing new in the volume; but it is very intelligently written, and the author does not allow himself to be led away by the undue deference to Robinson which writers and travellers are too much in the habit of shewing, greatly to the detriment of Syrian topography.

The Tabernacle of Testimony in the Wilderness. By the Rev. W. Mudge. London: Simpkin, Marshall, & Co. 1861.

We are glad to see another edition of this excellent work. Whether our readers may altogether accord with all its interpretations or not, they will find in it much admirable exposition and practical reading.

Extracts.

The Jews in Poland.

The following is the circular of the Israelite Consistory, published at Warsaw, March 1861:—

"In the name of the Immortal God of Israel, and with the sanction of the most eminent members of our community.

"To our brother Israelites, children of Poland.

"Doubtless the intelligence of the events which have taken place during the last week has reached you, either verbally or through the newspapers. Though far away, no doubt you saw, like ourselves, who were eye-witnesses, the hand of Providence in these occurrences. God spake, and it was done. Let us, then, praise the Lord of the Universe, who has filled our breasts with the hope that the hour of liberty and of our deliverance from an oppressive yoke will ultimately arrive.

"Thirty years have elapsed since 1831, during which more than 100 enactments respectings the Jews have been published by the Government, not one of which contained any alleviations of our sufferings, but rather tended to increase our oppression. Of all who profess our religion throughout Europe,

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we are the only ones who groan under the barbarism of the Middle Ages. The number of Jewish taxes are innumerable, and our means of gaining a livelihood are more and more limited daily.

"You are aware that during the reign of Alexander I. of glorious memory, we were granted equal rights with the rest of our countrymen, provided we shared in military conscription; in that case all special taxes on us were to be removed, as, for instance, the tax on meat, (*koszerne*,) and the humiliating mode of levying the capitation, called *tageetel*, also all restrictions as to our residences in towns, and every function of our life. But since 1843 thousands of our children have perished in the ranks of the army, and where is the liberty that was granted us? The Government officials rule over us, treating us like slaves, and trampling us under foot like worms.

"When, fifteen years ago, an order was issued to change the Jewish dress, what means were employed to carry it out? Old men were dragged along the streets like dogs, and there were no limits to the brutality of the police. None but vile men could carry out such barbarous orders, while men with conscience and good faith look at it with horror. Why were such atrocities unknown before 1831? Because before that time all offices were filled by virtuous men, who loved their country and cared for the welfare of the people. The present officials, with few exceptions, are degraded men, who neither love their country nor its people.

"Nine years back the marshals of the nobility, in their anxiety for the good of their country, presented some plans of reform respecting us to the Government, which we had an opportunity of seeing, but they remained without effect.

"When God called Alexander II. to the throne, a Sovereign known throughout Europe for the goodness of his heart and the kind interest he takes in the welfare of his people, we hoped light would shine upon us; but, alas! the darkness is still unbroken, because our foes are surrounded by men who are as great enemies to Poland as themselves, and persecutors of the Jews, and who do not cease to blacken and calumniate us in the eyes of the monarchy. When at last we were called upon by the Emperor to express our demands for alleviation, and our petition reached the monarch, the calumnies heaped upon us were still greater than have been known since the time of Haman.

"Do not imagine, however, that no favourable opinion was produced in our defence. Several high-minded men in the Government, good Poles, loving without distinction all children of the country, raised their voices in our behalf; but it was like the voice in the desert, for they were outnumbered by the anti-patriotic clique. All these facts are well known to us who live on the spot. But this is not all; bad faith was carried so far that no means were spared to create dissensions in the country in order to weaken its vital strength. Endeavours were made by means of the press to raise the enmity of the gentry against the Jews, and through this to curtail our means of subsistence. To create disunion they did not hesitate to employ religious fanaticism; thus three years ago, on the eve of Doomsday, the excited Christian population in the town of Turk ravaged the synagogue, tore the garments used for the ceremonies, and profaned our sanctuary. When the Jews appealed to the Government against this outrage, do you recollect the answer they received? That in the new penal code no mention is made of Jewish temples. As long as Poland has existed, no such abomination was ever heard of.

"Now look at the true spirit of this nation.

"It scarcely began to breathe more freely, its priests in all the churches proclaimed love and brotherly feeling for us, acknowledging us as the children of the country which we have inhabited during eight centuries.

"Brother Israelites! be full of courage and manly feeling! Let us

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freely clasp the fraternal hand which is held out to us. We have seen the first men of the land side by side with our clergy, accompanying to their last home the victims whose innocent blood flowed in the streets of our city; 100,000 men of every persuasion followed hand in hand, filled with the spirit of reconciliation.

"When men of trust had to be chosen to form the honourable Council, our Rabbi and several other Jews were among them. Who could have dreamed of this a short time back? In our supposed enemies we found sincere friends. 'It was not force, but my spirit that did it,' said God. 'God thus willed it, filling generous men with courage to speak for us, and silencing the enemies of Poland, who sowed enmity among her children.'

"We implore you, brethren, that you will, in common and with zeal, shew your gratitude to our fellow-countrymen, and aid them in all their noble exertions, for their good is our good.

"Hasten to affix your names to the address which is presented to the Emperor. The Monarch is anxious to be acquainted with the wishes of our country. Let us raise our voice in common with our countrymen. We trust that you will listen to us, and will sincerely join with them for the common good. It is the only true way to improve our condition. He who is wise will see that by these means and no other can the good of our country be attained. Prove yourselves men, and God will be with you."

Emmaus.

You will be interested to learn that a friend has enabled me to commence excavations on that part of Urtas where, if my suspicions be correct, I expected to find traces or remains of Emmaus. The very first thing we found was a marble-lined bathing place, small, and very perfect. Beautiful Corinthian capitols, a marble pillar, reservoirs, gilt and coloured Mosaics, bronze bathing implements, a Hebrew and some Cufic coins have come to light, and we are now emptying a very large pool, and expect to find more. . . . . Have you heard of the spring discovered at Ecce Homo this winter, which the Jews hope may be the long-lost waters of Gihon?—*Private Letter from Jerusalem, March* 27, 1861.

The Comet at Jerusalem.

On Monday evening, July 1st, was seen here a large comet. The head of it was like a little moon, and appeared above the ash-heaps, (north-west,) the tail stretched over the north of Jerusalem. It was going so fast that we seemed to see it travelling. On Monday night it was magnificent. Although we have seen it every night since then, it has been less bright. On the 3d of July we heard of the death of the Sultan, and of the accession of his brother Abdul Aziz, who is a great fanatic, and very much dreaded and disliked by all Jews. It is supposed that the pasha of Jerusalem will be promoted, as he is a clever politician, and a great fanatic, and belongs to Abdul Aziz's party. So soon as the Jews of Jerusalem heard of the death of the

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Sultan, they went to the pasha and demanded the keys of the city, saying that they had a firman which gave them a right to claim and keep the keys of the city for a few hours at the death of every Sultan. When they get the keys, they take a bottle of new oil and anoint the new Sultan as their king, after which, they pour the oil back into the bottle, set it away with the law, and there leave it till the judgment day. It is not known how long they have had this firman. However, it is supposed that Sureya Pasha will not let them have the keys. Some say that they do not pour the oil on the head of any person; but after some ceremonies, they pour it into a little bottle, and put it away with the law into a place where there are many such bottles, which were used on former occasions, and will be seen by any one.—*Private Letter from Jerusalem, July* 5, 1861.

Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

Sir,—It is well that you have exposed the Socinianism embodied in "Notes on Leviticus." A book that denies the propitiatory character of five-sixths of that book must be pernicious. The similarity between the views there expounded, between Socinus in the seventeenth century, Priestley in the eighteenth, and Maurice in the nineteenth, is not a little remarkable; and it is the more necessary to observe this in connexion with Leviticus, because that has been always reckoned the stronghold of propitiatory sacrifice. If you can explain away Leviticus, you will find no difficulty in according with Maurice, and with the seven essayists on this point. The man who says that the burnt-offering (with its blood and fire) is not *propitiatory* may not be actually a Socinian or a Maurician, but he has laid the foundation for these heresies, and his disciples will easily pass over.

These modern Socinians argue that if Christ's *life* were propitiatory, it could not be a sweet savour to God, and God could not be well pleased with Him, for He can be well pleased with nothing in which sin is at all represented. This proves too much; for if this be true, Christ's death could not be a sweet savour, *nor could Christ in dying be well-pleasing to the Father!* Christ's death on the cross was not well-pleasing to God! And His life would not have been well-pleasing either had there been anything propitiatory in it! This is really something worse than Socinianism, and shews to what lengths some men are prepared to go in order to maintain a favourite dogma. It is well that your readers should be warned against these men and their writings, especially as they are beyond measure zealous in maintaining and propagating this wretched Socinianism into which Satan has lured them.

In order to Socinianise Leviticus, they are obliged to maintain two things; first, that *blood* does not mean propitiation, and that *fire* does not mean the wrath of God. I need not say that in defending these two points *they will have the cordial support of all Socinians;* for these are two points necessary to the Socinian system. Only these latter will be surprised at their friends

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the Darbyites stopping short so abruptly, and will ask, Why not *go through with your principles?* You have expelled propitiation from five-sixths of Leviticus, why not expel it from the remainder? You have denied the expiatory character of the burnt-offering, &c., why not deny this of the sin-offering? You deny that *blood* means propitiation, and that *fire* means wrath in a large proportion of sacrifices: just go on and make your denial complete and consistent, as Mr Maurice has done.

The *sin-offering* is the only sacrifice out of which propitiation has not been expelled by these followers of Mr Darby. Now, as the sin-offering was not instituted till Israel was at Sinai, and as the patriarchs, both before and after the flood, knew only of the burnt-offering, it follows that there were no propitiatory sacrifices till Israel's tabernacle days! The patriarch's had no propitiatory sacrifice! The sacrifices of Abel, Noah, Job, Abraham, Isaac, Jacob, were not propitiatory! They had not been taught that blood meant expiation, and fire meant the wrath of God! Nay, the patriarchs knew nothing of propitiation; and their Messiah was just the Christ of Socinus and Maurice!

The denial that the burnt-offering is connected with the putting away of sin is in direct opposition to many things in Scripture.

1. If this denial be correct, the patriarchs had no expiatory sacrifice; for expiatory sacrifice was not instituted till the time of Moses! For the first 3000 years men had only the *burnt-offering;* and this, according to the Darbyite dogma, had nothing to do with sin!

2. If this denial be correct, Job must have been sadly mistaken, for he offered "burnt-offerings" for the *sins* of his sons; for he said, "it may be that my sons have *sinned*," (Job i. 5.)

3. If this denial be correct, John the Baptist must have been mistaken when he said, "Behold the Lamb of God, which taketh away the sin of the world." He was evidently not referring to the sin-offering, but to *the daily lamb* of expiation; and this daily lamb is expressly called a "burnt-offering." It is called "a continual burnt-offering" in Exod. xxix. 42; and still more expressly so, Numb. xxviii. 3, 6, 10. The Lamb of God that taketh away the sin of the world is thus the antitype of the daily lamb, or "continual burnt-offering."

I might refer to other passages, but these are sufficient. It may seem a small thing to mistake the meaning of a Levitical sacrifice; but when such a mistake involves the doctrine of expiation, it is no longer small. The thin end of the Socinian wedge is thrust in, and the rest will follow. The keenness with which the maintainers of this heresy are pressing and propagating it, shews what importance they attach to it. Let us be on our guard, and sound the alarm. It is no light matter to Socinianise Leviticus.—I am yours,

A LOVER OF THE OLD TRUTH.

Poetry.

THE VOICE OF THE BELOVED.

'Tis the Beloved from the glory calls!
I would not, even though I might, delay.
Like a home-greeting the glad summons falls,
And I, unloitering now, must haste away.

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'Tis the Beloved from the mountain calls!
  The hill of incense, where the gentle day
Rises in balm, and night no more enthrals
  The captive earth in its bewildering sway.

'Tis the Beloved from the city calls!
  Oh, joy at last to hear the song of day;
It steals all sweetly down from these bright walls,
  And bids these cloudy thoughts at length give way.

'Tis the Beloved from the palace calls!
  He bids me quit these cells of crumbling clay;
Doff the sad sable of these earthly palls,
  And join the joy of the immortal lay.

'Tis the Beloved from the feast-board calls!
  The Bridegroom bids his Bride no longer stay;
Upward He beckons to the royal halls,
  To bask in royal love and light for aye.

'Tis the Beloved from His vineyard calls!
  Winter is past, now breathes the fragrant May;
The desert-fasts are over, and festivals
  Begin; my love, arise and come away.

'Tis the Beloved from the temple calls!
  And I, His priest, with willing feet, obey.
With stole, and crown, and censer, he instals
  His risen priesthood in their new array.

Oh, call Beloved!—Heavenly Bridegroom call!
  Am I not listening for the long-loved voice?
Oh, keep not silence! Call, Beloved, call,
  And bid this longing heart at length rejoice!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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